

## Remarks

With regard to Claim Objections by informalities:

In response, the phrase "region" in line 8 is found to be correct as the said treating region means the antecedent of "a total treating region to the trunk--" in line 6.

With regard to Claim Rejections by Obviousness -35 USC § 103:

The examiner's contention is that it is obvious by one of ordinary skill in the art at the time of invention to modify the method by application of magnetism to a plurality of treating regions of the trunk, hands, leg, head and neck of Lopez et al. ('046) by the method Woo ('569), since Lopez et al ('046) teaches the method using articles of clothing with permanent magnets and Woo ('569) teaches the flux of the magnets required to perform such treatments.

In response, the regions of hand, head and neck in argument have been recognized as unique treating regions for balance treatment of magnetic application and accordingly patents have been granted already by US Patent Office as per Patent#5,529,569(1996), #6,379,295B1(2002), and Notice of Allowance 09,722,239 (June 2, 2003).

Patent and Trademark Office thus itself has deemed as treatment regions, methods of use thereof, to have the subject of patent protection. Thus, the rejection of the claims in this application on that basis is believed to be inappropriate.

Moreover, the present invention is a continuation in part of applications from which two patents are already granted out of four applied - head and neck regions granted #6,379,295B1(2002), and Notice of Allowance 09,722,239 (June 2, 2003).

Accordingly, the treating regions utilized in present invention are based on the same principle and same application of balance treatment using the same Oriental Medical Theory including the Hand/Finger Acupuncture Meridian System utilized in Woo ('569), column 1, lines 20-67, and column 2, lines 1-2, and column 3, lines 30-67 and column 4, lines 1-20, and claims 5-12, for the same result of effectiveness only by utilizing the 3 sub-regions of the body trunk in balance.

Only difference is that three trunk regions are used in same manner in balance for a balanced treatment (see page 9 line 1-30, page 10, line 1-31 & page 12, line 1-23). Additionally, the head and neck regions are utilized concurrently or selectively together with the trunk regions for same result of balance effect for all meridians of the body.

The designation of three sub-regions in the trunk for balance treatment of meridians and organs is based strictly on the five (5) element rules of meridians and acupoints and the

balance concept of the dual power systems of positive and negative meridians of acupuncture practice, which are the essential factors in controlling the energy flow state of meridians of the body.

And, the physical location of the organs related with the five (5) element rules of meridians in conflict are also considered for designating the treating regions.

A total of 12 organs are positioned in three different areas in the trunk in a conflict manner of five element rules between organs of respective meridians, the body trunk is thus divided into three treating regions of chest, upper abdomen and lower abdomen for balance treatment as shown below.

1. Chest Region -chest area of the upper trunk:

Heart, Lung, Pericardium -conflicted each other

2. Middle Region -upper abdomen area:

Gall Bladder, Liver, Stomach, Spleen/Pancreas, Kidney -conflicted each other

3. Lower Region -lower abdomen area:

Bladder, Small Intestine, Large Intestine, Three Triple Warmer- conflicted each other

In order for proper control of the conflicted meridians and its organs in terms of an equilibrium and balance, the trunk is divided into 3 sub-regions thus enabling a balanced treatment for either by each region or all regions concurrently in safe without causing any situation of imbalance in the treatment regions as well as the respective meridians. Each region has a distinctive characteristic in treatment and effectiveness:

The Chest Region is for treating the conflicted meridians and its organs of the Lung, Heart and Pericardium in safe concurrently - under the ordinary acupuncture technique it is almost impossible to treat these conflicted organs and meridians concurrently without side effect:

The Middle Region is for treating the conflicted meridians and its organs of the Gall Bladder, Liver, Stomach, Spleen/Pancreas and Kidney in safe and concurrently - under ordinary acupuncture technique it is almost impossible to treat these conflicted organs and meridians concurrently without side effect:

The Lower Region is for treating the conflicted meridians and its organs of the Bladder, Small Intestine, Large Intestine and Three Triple Warmer in safe and concurrently - under ordinary acupuncture technique it is almost impossible to treat these conflicted organs and meridians concurrently without side effect.

The applicant thus has set forth hereinabove evidence of balance treatment with three separated treatment regions of trunk of the present invention for conflicted organs and meridians of the entire body.

### Five (5) Elements and Conflicting Meridians

The main meridians of the human body maintain a balance and harmony for all the organs of the body system in accordance with the five element functions of meridians and the dual power systems of positive and negative energy force, which are based on the Five Elements of Law of Nature, consisting of "Wood", "Fire", "Earth", "Metal", and "Water" by which transform into meridians in a form of "help or helped by", "restrain or restrained by" and "harm or harmed" by, which lead into two type of functioning -conflicting meridian and co-living meridian.

The conflicting meridians are harmful and not helpful to each other thus it is very difficult to maintain or bring the balance back to normal between conflicting meridians. Provided below is a chart showing the five (5) elements and the conflicting meridians:

#### Five Elements:

Co-living Order, "help or helped by" - Wood, Fire, Earth, Metal, Water

Conflicted Order, "harm or harmed by" - Wood, Earth, Water, Fire, Metal

#### The Five Elements assigned to 12 Main Meridians of Positive and Negative:

<u>Five Elements</u>	<u>Negative Meridians</u>	<u>Positive Meridians</u>	<u>Group Belong to</u>	<u>Organs Location</u>
Wood	Liver	Gall Bladder	Hand	Upper Abdomen
Fire	Heart	Small Intestine	Hand	Chest Lower Abdomen
Fire	pericardium	Three Triple Warmer	Hand	Chest Abdomen
Earth	Spleen/Pancreas	Stomach	Foot	Upper Abdomen
Metal	Lung	Large Intestine	Foot	Chest Lower Abdomen
Water	Kidney	Bladder	Foot	Upper/Lower Abdomen

### Five Elements assigned to Acupoints:

Five element acupoints are used to control energy flow state of own meridian and non-element acupoints are incapable to affect or control energy flow state of own meridian. Each main meridian has five element points. Five element points are assigned to each main meridian of hand and foot - three main meridians for palm side and three main meridians for back side, 6 main meridians per hand, a total of 12 main meridians for both hands, and three main meridian for anterior side of foot and three main meridians for exterior side of foot, 6 main meridians per foot, a total of 12 main meridians for both foot. Three element points are located in each side of hand and foot per meridian, and 2 element points are located in each side of lower arm and lower leg per meridian: Thus 9 element acupoints for palm and 9 element acupoints for back side, 18 in total for one hand, a total of 36 for both hands, and 6 element acupoints for anterior side lower arm and 6 element acupoints for exterior side lower arm, 12 in total for each lower arm, a total of 24 for both lower arms. And 9 element acupoints for anterior side foot and 9 element acupoints for exterior side foot, 18 in total for one foot, a total of 36 for both foot, and 6 element acupoints for anterior side lower leg and 6 element acupoints for exterior side lower leg, 12 in total for each lower leg, a total of 24 for both lower legs. Accordingly, the order of layout for the five element acupoints per meridian starts from the fingertips and toes and ends at elbow and knee respectively. Other parts of the meridians and the body are all non-element acupoint areas where five element rules are not applicable.

### Five (5) Element Acupoints Layout Order:

#### ayout

Element Meridians	Element Acupoints <u>Layout Order</u>	Location <u>Hand/Foot</u>	Location <u>Lower Arm/Leg</u>
Palm Side Hand Meridians	Wood, Fire, Earth, Metal, Water	Wood, Fire, Earth	Metal, Water
Back Side Hand Meridians	Metal, Water, Wood, Fire, Earth	Metal, Water, Wood	Fire Earth
Anterior Side Foot Meridians	Wood, Fire, Earth, Metal, Water	Wood, Fire, Earth	Metal, Water
Exterior Side Foot Meridians	Metal, Water, Wood, Fire, Earth	Metal, Water, Wood	Fire, Earth

### Conflicting Meridians:

Lung Meridian	harms	Liver Meridian
Large Intestine Meridian	harms	Gall Bladder Meridian
Kidney Meridian	harms	Heart Meridian
Bladder Meridian	harms	Small Intestine Meridian

Lung Meridian	harms	Spleen/Pancreas Meridian
Gall Bladder Meridian	harms	Stomach Meridian
Heart Meridian	harms	Lung Meridian
Small Intestine Meridian	harms	Large Intestine Meridian
Pericardium Meridian	harms	Lung Meridian
Three Triple Warmer Meridian	harms	Large Intestine Meridian
Spleen/Pancreas Meridian	harms	Kidney Meridian
Stomach Meridian	harms	Bladder Meridian

Human body is a conductor of an electrical nature and keenly affected by an instant contact of magnetism (attached to skin) just like acupoint and meridian by needles, hence, the Magnet Therapy is primarily an Oriental Medicine using the same concept of acupuncture theory; therefore, Magnet Therapy can't be departed from the acupuncture practice, which requires a profound academic knowledge and understanding of the meridian, acupoints, its function, five element rules, structure and application. Therefore, the magnet therapy is not a simple pain therapy as often misrepresented, but in reality it is a very complicated field of Oriental Medicine, unlike the massage practice. Therefore, without a professional knowledge of the Oriental Medicine, a correct application with magnetism for treating human body of dual energy force is virtually impossible. Magnetism is mysterious energy force and depending on how it is used against meridians of the body the result is completely opposite in effectiveness and balance effect for meridians. So, no matter how magnet is applied to the body parts, always confronted with balance problems for meridians regardless whether you want or not, it just happens naturally. Accordingly, whole body parts are commonly regarded as treating regions under the Oriental Medicine, however, depending on how it is used, what principle applied, and what result is achieved, the meaning for the regions is changed as the case with present invention and Lopez et al of Shiatsu practice of magnetic clothing wears.

#### Magnetic Clothing Wears of Lopez et al:

The magnetic garment wears are constructed in such way as to cover all body parts by wearing them for therapeutical magnetic exposure for holistic healing purpose, however they are based on Shiatsu massage practice without any regard to five element rules of meridians

and acupoints and the balance concept of the dual power systems of positive and negative energy force, thus the result of shortcoming thereof for the magnetic garment wears in view of balance concept of acupuncture practice is as follows:

1. T-shirt covers both arm and the body trunk involving meridians of hands and feet that are conflicted one another, thus causing a confusion and imbalance for the affected meridians, and thereby the relevant organs of respective meridians of hands and feet in imbalance and disorder are not cured at all.

Also, the areas or parts of the body in, which T-shirt are worn, are disposed with all non-element acupoints whose functions are limited to local pain relief and do not affect any impact for controlling energy flow balance for main meridians of five element. Further, the magnets used are attached to the clothing instead of acupoints/acupressure points of body skin, thus ineffective and inoperative.

2. Pant and brief cover a part of trunk and a part of legs involving meridians of feet and trunk that are conflicted one another, thus causing a confusion and imbalance for the affected meridians, and thereby the relevant organs of respective meridians of feet and trunk in imbalance and disorder are not cured at all.

Also, the areas or parts of the body in, which pant and brief are worn, are disposed with all non-element acupoints, except lower legs, whose functions are limited to local pain relief and do not affect any impact for controlling energy flow balance for main meridians of five element. Further, the magnets used are attached to the clothing instead of acupoints/acupressure points of body skin, thus ineffective and inoperative.

3. Foot Sock covers all parts of foot involving 6 element meridians of foot that are conflicted one another, thus causing a confusion and imbalance for the affected meridians, and thereby the relevant organs of respective meridians of feet in imbalance and disorder are not cured at all. Also, all parts of the foot in, which Foot Sock is worn, are disposed with 18 element acupoints per foot, whose functions are to control energy flow state and balance for main meridians of five element, however, five element points have each of own specific functionality for controlling own meridian flow state and balance thus causing confusion and can not be functioned altogether simultaneously by wearing magnetic foot sock. Further, the magnets used are attached to the foot sock instead of acupoints/acupressure points of body skin, thus ineffective and inoperative.

4. Gloves cover all parts of hand involving 6 element meridians of hand that are conflicted one another, thus causing a confusion and imbalance for the affected meridians, and thereby the relevant organs of respective meridians of the body in imbalance and disorder are not cured at all. Also, all parts of the hand in, which gloves are worn, are disposed with 18 element acupoints per hand, whose functions are to control energy flow state and balance for main meridians of five element, however, five element points have each of own specific functionality for controlling own meridian flow state and balance thus causing confusion and can not be functioned altogether simultaneously by wearing magnetic gloves. Further, the magnets used are attached to the gloves instead of acupoints/acupressure points of hand skin, thus ineffective and inoperative.

In addition, Hand/Finger meridians of Hand Acupuncture System is available with hands which is very convenient for controlling energy flow state and balance for main meridians of five elements and the dual power systems of the body. However, it has been noticed that Lopez et al has utilized the Hand/Finger meridians and acupoints against corresponding body parts for explanation of therapeutical magnetic exposure of gloves as being Shiatsu Practice, however, the Hand/finger meridians and acupoints do not work the way suggested for the gloves and clothing wears in the Lopez et al as no balance concept and five element rules are applied for main meridians and the dual power systems of the body as well as the Hand/Finger meridians and acupoints. See Lopez et al ('046) Fig 3-9, 10a, 10b, 11a, 11b, and column 6, line 35-40, ML 1 & ML6, for Middle finger comparison; column 6, line 40-43, ML 5 & ML 8, for Ring finger comparison; column 6, line 43-46, M 2 & ML 9, for Little finger comparison; column 6, line 46-49, M 4 & ML 7, for Ring finger for comparison; column 6, line 49-52, M 3 & ML 10 for Index finger comparison.

Hand/Finger meridians and points were invented in Korea about 30 years ago and this Hand Acupuncture has become very popular as a new method of alternative treatment. And also, small magnets (bio-magnets) are utilized on hand meridians along with small acupuncture needles in less pain. Reference publication: Magnetic Therapy Study by Yu Tae-u, published by Umyang Mag Jin Sa, 1979, Seoul, Korea cited in Woo ('569) column 1, line 36-37. The human body is regarded as a macrocosm of the universe, and under the same concept, the hand of human body is a micro system of the body in terms of the meridians and acupoints; the hands have the same structure of meridians and acupuncture points just like the body has and closely connected to those of the body for the exact same function and effectiveness.

The application of hand meridian and points is very effective in curing diseases. Pains and ailments are treated only by using the meridians and points disposed on the hands of palm and backside of which principles utilized in Woo ('569).

The hand meridians and acupoints are related and connected to all parts of the body:

The Palms of hands represent the front part of the body system and the backside of hands represents the rear part of the body system.

The left hand is the left half part of the body and  
the right hand is the right half part of the body.

The body is equally divided into two sides – left and right.

With regard to "Response to Arguments" filed on March 17, 2003 (Original file date is October 24, 2002) for Claim Rejections by Obviousness -35 USC § 103:

#### Applicant's Opinion:

Most arguments and opinions raised by Examiner are related with the Acupuncture theory of Oriental medicine and therefore, once learn about five (5) elements rules of meridians and acupoints of the Oriental medicine, it will then be easy to understand clearly the difference between Lopez and present invention, and why Lopez et al. ('046) of Shiatsu practice cant be integrated or adapted in any form of modification for the present invention, thus all the arguments are naturally resolved. In this aspect, first of all, I would like to introduce the principle of Oriental medicine by the enclosed Text of Oriental Medicine along with the diagrams of meridians and acupoints which would be very helpful in understanding present invention as well as assessment of the arguments and persuasion.

#### Arguments:

Regarding the Examiner's statement that "Lopez et al. ('046) teaches a merchandise in the form of torso-worn garments provided with a magnetic structure for affecting therapeutic magnetic exposure when worn by a human user (see column 2, lines 32-37), incorporated magnetic structure corresponds to at least three designated regions of a trunk (shiatsu meridian lines), and evenly contacting with a least one of the treating regions of the trunk, spaced apart at an equal distance, in horizontal order all the way around the region (see Figures 12-15). Shiatsu pertains to the massage therapy applied with the fingers to those

specific areas of the body used in acupuncture, also termed acupressure. Magnetic healing/therapy is another related practice that has utilized the same specific points on the body known to acupuncture and acupressure practitioners (see column 1, lines 16-25), and thus Examiner assumes that those points are equivalent to the meridian areas (system) applicant provides in the claims".

**Response:**

Appropriate answers are given hereinabove under "Magnetic Clothing Wears of Lopez et al" in pages 6-9, however, supplemental information is provided additionally as follows:

According to the Oriental medicine and present invention, the method of magnetic clothing of Lopez et al. ('046) is based on incomplete structure of the Shiatsu massage meridians (see enclosed Comparison Chart and List of Description for Shiatsu and Acupuncture Meridians and Acupoints), thus basically lack of 4 essential elements for treating human body in terms of meridian energy flow balance and therapeutical effect as follows:

1. Five (5) element rules of meridians and acupoints are not utilized or available for treating ailments of organs involving balance concept of meridians.
2. Dual power systems of positive and negative meridians are not utilized or available for treating organs related with energy imbalance and disorder.
3. Magnets are not attached and maintained in contact with surface of skin (see page 12, line 27 -page 13, line 8) for appropriate time period (see page 13, line 17 -27) for therapeutical effect.
4. No symptoms of healing response are occurred from the ailing parts of the body while treated with magnetic clothing wears, which means ineffective and improper use of meridians and dual power systems (see page 3, line 20-29, page 4, line 1-3, page 15, line 18-29 and page 16, line 1-27).

Since the magnetic structure of the clothing of Lopez does not reflect the principle rules of five (5) elements of meridians and acupoints for the clothing wear regions of the body including the trunk area, thereby treating the trunk regions and other regions of the body in balance for the respective meridians and its organs in conflict by the five (5) element rules is impossible, further the magnet placement at equal distance and horizontal order all the way around the body by wearing magnetic clothings is purported to be effective and for a purpose of equal distribution of magnetic exposure to the body parts of trunk of Shiatsu massage

practice, however, if the magnets are not attached and maintained in contact with the surface of skin(see page 12, line 27 - page 13, line 8) for appropriate time period (see page 13, line 17 -27), then the result is ineffective with side effect, thus the method Lopez et al cant be integrated or adapted in mixture for present invention, accordingly serves no purpose of modification.

Further, the method of present invention enables the body to sense and detect the occurring symptoms from ailing parts in many phenomena in a great diversity. These phenomenal healing responses are identical to that of the Oriental Medicine so called "Myung-Hyun" defining as a positive body signal that the ailing part is definitely healing, which indicates the proper use of five element rules for meridians and balance concept of the dual power systems. Whereas, the method of Lopez et al indicates no such symptoms of healing responses are occurred while wearing the magnetic clothing, which means that the meridians and the dual power systems are not properly utilized in accordance with balance concept of the acupuncture practice thus the result is ineffective and inoperative.

Further more, the method of Lopez et al utilizes not only the incomplete structure of Shiatsu meridians but also the Hand/Finger meridian concept of Woo ('569), column 1, line 36-37, for explanation of therapeutical effect of related body parts versus various magnetic gloves as Shiatsu practice, however, the Hand/Finger meridian does not work the way magnetic gloves or clothing wears suggested in the method of Lopez et al as no balance concept and five element rules are applied for the Hand/Finger meridians plus magnets are not attached to the skin of the hand of the body. See enclosed Hand/Finger Acupuncture Meridians and Acupoints for reference.

Shiatsu pertains to the massage therapy applying with fingers to those specific areas of the body used for acupuncture by kneading, rubbing, friction and stroking, thus relieving muscle stress and tension, and helps circulation, also termed acupressure. However, meridians and acupoints are not affected by the massage techniques with the hands, also has no functionality of adjusting meridian flow and imbalanced condition of disorder, and thereby, those ailments of organs related with meridians in disequilibrium cant be treated by the meridians and acupressure points of Shiatsu practice which is incomplete system (see enclosed Comparison Chart) in all aspects in terms of Acupuncture practice with five element rules of main meridians and acupoints and balance concept of dual power systems of positive and negative energy force, thus modification to present invention is impossible;

and Examiner states "Magnet Healing Therapy of Lopez is also a related massage therapy using specific acupoint areas", so the method is conceived to be a local pain therapy affecting local lesions only, thus, needless to say, "Shiatsu" practice can't be adapted, or integrated by present invention under any circumstance for meridian balance therapy which requires utilization of five (5) element rules of meridian and acupoints.

In the Oriental medicine, there are two kinds of meridian and acupoint: one is five (5) element meridian and the other is non-element meridian, and five (5) element acupoint and non-element acupoint, whose functions are entirely different from one another.

Non-element meridians and non-element acupoints do not have five (5) element functions, not affect any influence to the state of balance for 12 main meridians of five element, thus used only for treating local lesions and pains, whereas, five element meridians and acupoints do have five element functions to adjust and control the flow state and balance of the main meridians, and thereby, all ailments of organs involving meridian imbalance and disorder are treated only by using the five element functions of element meridians and acupoints, otherwise, such ailments are not treatable. **This is a Golden Rule of the Oriental Medicine.** Therefore, Examiner's assumption on the shiatsu acupressure points and meridians of Lopez et al. ('046) as same as the one used for acupuncture and present invention is entirely mistaken and incorrect, see enclosed Text of Oriental Medicine page 12, line 11-24, and page 13, line 21 –29, and Comparison Chart and List of Description for Shiatsu and Acupuncture Meridians and Acupoints.

#### Argument:

With regard to the "balance concept" of the Lopez et al. ('046) teaching, the magnetic exposure is believed to assist stressed cells in restoring their correct balance of electrical charge for performing more efficient healing/therapy (see column 1, lines 44-50).

Further, Applicant argues that treating regions of Lopez et al. ('046) are not specifically designated, using the body parts of human-wear as treating regions, which do not provides total healing effect of pain relief for whole body concurrently in 15 minutes to 3 hours; contact magnet to the clothing of T-shirt, brief, pants, gloves, etc., is used for effecting therapeutical magnetic exposure against acupressure points, but no specific effectiveness claimed or disclosed. Examiner states that "Lopez et al. ('046) teaches therapeutic exposure

of the plurality of magnets on selected acupressure (body) regions, and the result of such therapeutic exposure is healing, alleviating afflictions, ailments and diseases", and "Plurality of magnet means are adapted for application to the plurality of treating regions of the body according to the meridian system (acupressure points) as shown on Figures 1, 2, and 12-15", "Further Applicant argues about "the concept of the energy balance of the human body", but this concept is not in the claimed subject matter".

Response:

With regard to the "balance concept" of the Lopez et al. ('046) teaching, Examiner states "the magnetic exposure is believed to assist stressed cells in restoring their correct balance of electrical charge for performing more efficient healing/therapy (column 1, 44- 50), however, the theory of "balance concept" by the context of the phrase "stressed cells in restoring their correct balance of electrical charge" does not have any implication or relationship with five (5) element rules and dual energy systems of negative and positive meridians of Oriental medical theory for meridian energy balance (see enclosed text, page 12, line 11-24, and page 13, line 21-29), and moreover, no affection impacted to the meridian flow balance by "cells correct balance of electrical charge" with which is believed to be related to the recharge metabolic process of cells Anabolism and Catabolism. The reaction phenomenon of ' 'cells correct balance of electrical charge" is occurred only when magnet is attached and maintained in contact with surface of skin, which is beneficial phenomenon for healing local ailing parts or lesion, otherwise, no impact is occurred to cells of electrical charge by non-contacted magnetic exposure or magnetic field. With same phenomenal reason, for an example, the Geomagnetic filed of 0.6 gauss surrounding the surface of the Earth in which human being lives does not impact any affection to the cells of living life in terms of cells electrical charge, in addition, the 25 years research resulted in same finding, which is easily verifiable instantly by observation at site.

Further, the following reasons are provided for counterargument to the statement of Examiner "Multiple magnets are applied to the plurality of treating regions of the body according to the meridian system (acupressure points) of Shiatsu practice for therapeutic magnetic exposure resulting of healing, alleviating afflictions, ailments and diseases";

1. However, the method of Lopez et al. ('046) is fundamentally lack of five (5) element rules and functionality for the meridians and acupressure points and thereby all afflictions, ailments and diseases related with meridian imbalance and disorder are not healed or alleviated, particularly, when using magnetic clothing wears where magnets are allowed for

move around loosely and not attached and not maintained in contact with the surface of the skin or acupoints for appropriate time period, in this case acupoints or acupressure points are not affected for its function. See page 12, line 27- 30 and page 13, line 1-8.

2. Further, Lopez et al uses both Poles of magnet confusing meridians and acupoints, because, with magnetic attraction by the Pole orientation, Negative side is always penetrating or pushing away a blockage or circulation hindrance meaning "calm down", "sedation" or "healing", and Positive side is always gathering or pulling-in to cause a blockage or hinder a circulation meaning "tonicity", "excitement" and more inflamed - this is the reason why South Pole should not be used on pain or inflammation as it stimulates more pain and getting worse, thus should not be used together with North Pole for pain healing purpose as well as balance effect for meridians. But, South Pole has other usage in rehabilitation after a surgery operation for recuperation and restoration of strength only after completely healed and no ailment remains in the body. See Griffin et al Patent 4,587,956, column 1, lines 10-14, column 2, lines 3-6, and Woo ('569) column 3, lines 44-47.
3. Furthermore, the body parts of treating regions used for magnetic garment wears of T-shirt and Pant are all for non-element acupoints areas where have no impact to affect the energy flow state of element meridians and respective organs, which means "ineffective" in terms of treating organs related with the meridians in imbalance and disorder.
4. Accordingly, the application of magnets to the Shiatsu regions of human body by the use of magnetic clothing of Lopez et al ('046) is assumed to be nothing more than an ordinary magnetic treatment applying magnets to any parts of acupressure point of the body for treating lesions and afflictions of localized pains because no five element rules are applied for main meridians and acupoints and no balance concept is applied for the dual power systems of negative and positive meridians, and conflicted South Pole magnets are used with North Pole to confuse the energy flow for the meridians.
5. In addition, acupoints and skin of the body are reacted for its function of healing only when the magnet is attached and maintain in contact with surface of skin or acupoints at 90-degree angle for appropriate time period, otherwise, no response for its function. The magnet contact under present invention means clearly that magnets are attached and maintained in contact with surface of skin or acupoints

at 90-degree angle (means well contact) (see page 12, line 27 -page 13, line 8) for a appropriate time period (see page 13, line 17 -27), which is an essential element required for controlling meridian balance and healing effectiveness in accordance with present invention and the theories of Acupuncture practice of Oriental medicine. Accordingly the present invention is subject to the rules and principles of the Oriental medicine, which must be complied with in practice of balance concept for meridians and treating regions, and thus any deviation certainly leads to a failure of ineffectiveness and inoperative.

Further Examiner states "the concept of the energy balance of the human body" is not in the claimed subject matter, but to the contrary, the Examiner's statement has been revealed to be mistaken and incorrect by the following phrases of the subject patent application with the specific reference recited in page 2, line 26-27, page 3, line 1-19 and page 5, line 10-13 and line 18-20, and page 16, line 13- 22, and thus it is unclear why examiner has based claim rejection on that comment, and details cited are as follows:

Page 2, line 26, reads "This is a method of pain relief and cure for holistic effect of entire body by applying negative magnetic flux, North pole, only to the trunk portion of the body person treated, applying the principles of the Oriental Medicine utilizing the body's meridians known as pathways of life energy of the human body"; and

Page 3, line 10 reads, "This method is also extremely effective in relieving pain, and inflammation and distress associated with chronic ailments related with the complicated energy systems of the meridians of the trunk of the body. When magnetic fluxes are applied to the trunk as shown in the diagram of Fig 3, 4,5,6,7,8,10 and 11 of drawings for therapeutical effect, life energy pathways of the trunk meridians are directly affected.

These important elements of the energy flow channels are being stimulated or restored instantly, upon application of magnetism to the trunk, to elicit holistic therapeutical effect of entire body, thus breathing, circulation and energy flow are improved and order and balance of the energy system is restored to help body heals fast and relieves pains effectively, which are all observable and verifiable at sight; and

Page 5, line 10 reads, "An object of the invention is to provide methods and techniques of treatment utilizing magnetism, independently of meridians or acupuncture points according to Oriental medicine; and

Page 5, line 18 reads, "An object of the invention is the provision of such methods which involve the effecting of a balance of the energy systems of the body, in accordance with Oriental medicine theories, in treating ailments and application; and

Page 16, line 19 reads, "Therefore, in accordance with the balance concept of Oriental medical theory, the point of being relaxed, easy state of human body occurring during a treatment is believed to be the exact point of a well balanced state of harmony in body systems in treatment; and

Claims 20, 21, 22, 23 and 24 also reflect for a balanced treatment.

In addition, the following is quoted from the Text of Oriental Medicine enclosed:

"Recognition of what are called the "meridians" of the human body is one of the fundamentals of the theory and practice of acupuncture, the forms of medical treatment originally developed in ancient China, but now gradually finding a respected place in Western medicine. The meridians need to be conceived as the paths of circulation and influence of certain forms of "essential energy" called in Oriental medicine Gi (vital energy) in the body. The meridians are the pathways along which flows the essence of vitality. This flow of essential energy, Gi, along the meridians, might in reality be a wave of electrical depolarization traveling along the circulation channels of Gi and Hyul (blood, nutritional elements, circulatory system). The meridians are in direct relationship with such phenomena as growth, metabolism, and nutrition of the six viscera the six bowels, the circulatory systems and of the nervous systems", see page 12, line 11-24.

"When the function of a meridian becomes either debilitated or overstressed, change are reflected in both the internal organ, in the circulatory system and in the nervous system. In any change or dysfunction of an internal organ can be controlled through the meridians where the vital energy maintains an intimate relationship to both stress and to disability. The therapy is directed toward stimulating or depressing the energy in the meridians concerned; to do this, the disorder or disequilibrium must be diagnosed and its cause located through a study of the pulse", see page 13, line 21 -29 of the text enclosed.

**Argument:**

In response to applicant's argument that the contention made by Examiner on "modifying the method of treating of Lopez et al. ('046) by the method of Woo ('569)", and "modifying

the magnets of Lopez et al ('046) to use magnets having a size of  $\frac{1}{8}'' \times \frac{1}{8}''$  to  $13'' \times 43''$  is to be incorrect and inappropriate, the test for obviousness is not whether the features of a secondary reference may be bodily incorporated into the structure of the primary reference; nor is it that the claimed invention must be expressly suggested in any one or all of the references. Rather, the test is what the combined teachings of the references would have suggested to those of ordinary skill in the art. See *in re Keller*, 642F, 2d 413,208 USPQ 871 (CCPA 1981).

**Response:**

Since Examiner states the "the test for obviousness is what the combined teachings of the references would have suggested to those of ordinary skill in the art", the distinguished points for both magnetic clothing of Lopez et al. ('046) and Woo ('569) total flux are described below for an assessment of any hypothetical possibility for modification to present invention:

**Lopez et al ('046):**

1. Shiatsu meridians and acupressure points are utilized for magnetic clothing wears.
2. Every parts of the body used for magnetic clothing wear are utilized as treating regions for therapeutical magnetic exposure and holistic healing.
3. Shiatsu meridian and acupressure points are targeted by wearing magnetic clothing wears that are structured strategically by arrangement of magnets of both poles of North and South only attached to the clothing wears, not fixed on the skin, for holistic healing of the body.
4. Intermittent contact of magnets to the skin is allowed loosely by the magnetic garment wears.
5. Magnets are placed horizontally, spaced apart at equal distance, all the way around the body for equal magnetic exposure.

**Woo (' 569):**

1. The use of total flux of Woo ('569) has advantages of controlling magnetic strength to adjust healing power according to the condition of ailment and treatment progress.

2. Applying magnet total flux equally to the body parts of trunk by attaching magnets of equal total flux to be fixed on to the surface of skin of the said body parts for appropriate time period for equal magnetic affection.
3. Intermittent loosely contact of magnet to the skin is not allowed under any circumstance.
4. Time period for attaching magnets to the body parts is equal but within 15 minutes to 3 hours.
5. South Pole is not utilized as it stimulates pain condition and getting worse.

See Griffin et al Patent 4,587,956, column 1, lines 10-14, column 2, lines 3-6, and Woo ('569) column 3, lines 44-47.

Now what if these two methods are combined, as argued, for magnetic application, would it be possible by those of ordinary skill in art to develop or modify to the present invention that uses three divided regions of balance functionality for element meridians and respective organs in the body trunk? And would it suggest any necessity of creating a method of balanced application for three divided treating regions, or would it be possible to come up with such an idea for dividing the trunk into three regions for balanced treatment in terms of five element rules of meridian and acupoints for treating ailments of organs related with meridian imbalance and disorder?

The answers are simply No.

Because, after all the distinguish factors above are considered, it still indicates nothing toward any necessity of using three treating regions of trunk and the use of five element rules of meridians and acupoints and dual meridian systems of negative and positive energy force, but simply suggests an ordinary magnetic application for localized pain relief by those of ordinary skill in the art of magnetic therapy, massage and even acupuncture practice. The combined method of mixed magnetic application still lacks very essential factors of balance concept involving five (5) element rules of meridians and acupoints, and dual power systems of negative and positive meridians of the body. Unless applied with the balance concept of the acupuncture practice, the use of total flux of Woo ('569) alone does not control energy flow balance by itself for five element meridians and acupoints, and it does same way with the method of magnetic clothing wears of Lopez et al. Even with whole body being covered by the magnetic clothing wears of Lopez et al and Woo magnet

flux still does not affect energy flow balance for the element meridians – the condition of imbalance and disorder still remains same way of disequilibrium meaning ineffectiveness and inoperative with continuing ailments.

**So, it is a matter of how the meridians of five elements are utilized by magnets to achieve a balanced state of energy flow orientation for all element meridians of the entire body, and it is not how acupressure points and Shiatsu meridians are utilized by magnets for therapeutic exposure for lesions and localized pain areas of the entire body.**

Therefore, because it is fundamentally different in principle and functionality, the combined method of the two mixed suggests or serves no purpose for integration.

So, massage practice cannot be construed as acupuncture practice under any circumstance, no matter how it is used.

Further, Shiatsu meridian does not have functionality to control balance and flow state of vital energy, also does not have the five element meridians and acupoints and dual power systems of negative and positive meridians, thereby, the method of Lopez, particularly of treating regions, is not adaptable to the present invention on which acupuncture principle and meridian balance are based, and thus cannot be used functionally, further has no value of modification to the present invention. And more importantly, if the magnets are not attached and maintained in contact with the surface of skin (see page 12, line 27 -30, and page 13, line 1-8) for appropriate time period (see page 13, line 17 -27), then the result is ineffective and side effect. Therefore, acupoints and skin of the body are reacted for its function of healing only when the magnet is attached and maintain in contact with surface of skin or acupoints at 90-degree angle for appropriate time period, otherwise, no response for its function, and farther from the skin the less effective. Whereas, using magnetic clothing of Lopez et al where magnets are fixed to the clothing that is allowed for move around loosely and intermittently contacted to the body parts and not attached and not maintained in contact with the surface of the skin or acupoints, while worn, with no appropriate time period, thereby acupoints or acupressure points are not affected for its function, and farther from the skin the less effective. See page 12, line 27-30 and page 13, line 1-8.

Therefore, the theory, in itself, has not been substantiated as being the credible, acceptable magnetic therapy in this area although the Examiner himself places great reliance on the use of magnetic exposure field effects of the magnetic clothing wear of Lopez et al ('046).

As stated above, magnetic clothing method of Lopez and Woo' s total flux method are fundamentally different in principle, and so with the treatment purpose - Lopez et al is for

therapeutic magnetic exposure for acupressure points and meridians of Shiatsu practice, and Woo is for restoring energy flow balance and harmony for element meridians of acupuncture practice. Therefore, the combined application of the two does not mean anything much to the ordinary skill in the art in terms of modification, and also it does not make any sense to adapt the massage practice of incompleteness (see comparison Chart enclosed) to the present invention that is based on acupuncture theory of traditional Oriental medicine.

Further, in addition for reference, as stated hereinabove, important point is how the magnets are applied to the human body - whether the magnets are attached and maintained in contact with the surface of skin for appropriate time period, or just using magnetic exposure field by attaching the magnets to the clothing only for wearing to the body portions with incomplete meridians of shiatsu practice. These are two different method of magnetic application having completely different result of effectiveness and method of use thereof, thus they should not be construed as same category of magnet therapy or modality.

The method such as magnetic clothing therapy of Lopez et al is to aim for massage effectiveness, and the method of attaching magnets directly to the lesions is for a purpose of localized pain relief, and the method of using five element rules of meridian and acupoints with North Pole magnets applied in the present invention is for the purpose of restoring the balance of meridians of the body. Therefore, depending on how to use magnet and the purpose of treatment, the effectiveness is changed and differentiated, accordingly, the definition and meaning of the treating regions become differentiated - the treating region of Lopez et al is massage effect region, and the regions of present invention is balance therapy regions for element meridians and respective organs.

#### Argument:

Applicant's arguing about changes in size and magnets power and flux are moot, since it has generally been held to be within the skill level of the art to perform routine experimentation for implementing the magnets as claimed. Examiner states also Applicant indicated that the use of total flux for the holistic magnetic therapy was disclosed by Woo ('569) in 1987 and by Woo ('429) in 1997, which is 11 years earlier the time of Lopez et al. ('046) of 1998.

However, Applicant's claimed priority date is June 25, 1996 and the Lopez et al. ('046) Application filing date is June 29, 1995.

In response:

However, for more clarification, the priority and application date for the use of total flux by Lopez et al and Woo are listed as follows:

Application date for Woo ('569) (continuation of ser No. 93,964) is Sept 8, 1987, and Lopez et al. ('046) is June 29, 1995, which is 8 years earlier by Woo, and

Priority date for Woo ('569) is June 25, 1996, and Lopez et al ('046) is Feb 24, 1998, which is 2 years earlier by Woo.

Consequently, Lopez et al. has utilized "Total Flux Equation Formula" of Woo ('569) for the sake of magnetic application of clothing wears of Lopez et al ('046) by including thickness to the magnet size thus enabling control of healing power. See Woo ('569) column 5, line 55-67, column 6, lines 59-67, and column 7, lines 1-35.

In view of the above, it is now believed that all claims meet the statutory requirements of usefulness, novelty and unobviousness for the reasons set forth hereon in this Final Office Action Reply and the present invention, and that claims 1-31 and newly added claim 32 are allowable and it is requested that the case be passed to issue with these claims therein. Should there be any question, the Examiner is requested to call the undersigned applicant at the Los Angeles, California, telephone number (909) 468-5147 & (909) 444-1126.

Respectfully submitted,



Gilson Woo / Applicant

July 18, 2003

Encl:	1. The Comparison Chart for Shiatsu and Acupuncture Meridians	1 page
	2. The Description of Meridian for Shiatsu and Acupuncture	6 pages
	3. The Text of Oriental Medicine	23 pages
	4. The Acupuncture Meridian in Korean	25 pages
	5. The Hand/Finger Meridians in Japanese and Korean	30 pages
		<u>Total: 85 pages</u>

Note: Some of the materials are written in Japanese and Korean, however, it can be easily understood just by reviewing the diagram of the meridians and outpoints.

## **INDEX OF ENCLOSURES**

For Final Office Action Reply

Filed: July 18, 2003

Examiner: Nikita R Veniaminov  
Art Unit: 3736

Serial No: 09/909,505  
Filed: July 20, 2001  
Applicant: Gilson Woo

1. Comparison Chart for Shiatsu, Acupuncture and Hand/Finger Meridians	1 page
2. Description of Meridians for Shiatsu and Acupuncture	6 pages
3. Text of Acupuncture, Oriental Medicine	23 pages
4. Acupuncture Meridians in Korean	25 pages
5. Hand/Finger Acupuncture Meridians in Japanese and Korean	30 pages
<b><u>Total: 85 pages</u></b>	

## Comparison Chart

	Shiatsu ('046) Massage Meridian	Traditional Acupuncture Meridian	Hand/Finger Acupuncture Meridians
Total # of Meridians	10 (Identified as ML, no meridian name)	38	28
# of positive meridian	N/A (not available)	19	14
# of <u>negative</u> Meridian	N/A	19	14
Five element Meridian	N/A	24	24
Five Element acupoints	N/A	120 (24x5)	120 (24x5)
Five Element acupoints location	N/A	In the region of hand/lower arm and foot/lower leg	In the region of fingers/hand
Total acupoints	N/A	730	688
Meridian orientation	Not clear	Yes	Yes Same as Standard
Meridian starting and ending point	Different	Yes	Yes Same principle with Standard
Meridian function by needle	N/A	Yes	Yes Same as Standard
Acupoints function by needle	N/A	Yes	Yes Same as Standard
Massage manipulation	Yes	No	No
Balance adjustment	No	Yes	Yes
Magnet contact at 90 degree angle	No	Yes	Yes
Magnet exposure effect at any angle	Yes on presumption, but not substantiated	No	No
Magnetic clothing wear effect	Yes	No	No
Magnet loose contact allowing move around the skin surface	Yes	No Not allowed	No Not allowed

## **DESCRIPTION OF MERIDIANS**

### **“Shiatsu” Meridians (10) and Acupuncture Meridians (24 + 14 extra)**

#### **Shiatsu Meridian:**

The Fig.1 and Fig.2 of Lopez et al. (046) shows a human body of Shiatsu regions of the human anatomy including the meridian lines of both side of the body as follows:

ML1: beginning at the head and ending at the groin. This meridian runs straight through the centerline of the front part of the body.

ML6: beginning at the head and ending at the groin. This meridian runs through the centerline of the back part of the body.

ML2: Beginning at left foot and ending at left heap – this not clear according the diagrams. This meridian runs from the first toe of the left foot through the centerline of front side of the left leg.

ML9: Beginning at the left foot and ending at the left heap. This meridian runs from the fifth toe of left foot through the center line of back side of the left leg to end at the hip.

ML3: Beginning at the right foot and ending at the right heap. This meridian runs from the first toe of the right foot through the center line of front side of the right leg to the heap.

ML10: This meridian line runs from the fifth toe of right foot through the center of back side of the right leg and hip to ML6 line at waist line and connected to ML9 line from left leg in same manner.

ML4: Beginning at the right hand and ending at the right shoulder. This meridian runs from the fourth fingertip of right hand through the centerline of front side of the right arm to end the right shoulder.

ML7: Beginning at the right hand and ending at the right shoulder. This meridian runs from the backside of third finger of right hand through the centerline of backside of the right arm to end the right shoulder.

ML5: Beginning at the left hand and ending at the left shoulder. This meridian runs from the fourth fingertip of left hand through the centerline of front side of the left arm to end the left shoulder.

ML8: Beginning at the right hand and ending at the right shoulder. This meridian runs from the backside of third finger of the right hand through the centerline of back side of the right arm to end the right shoulder.

### **Acupuncture Meridian:**

1. Lung Meridian: This is a EUM (negative) meridian with a descending flow of vital life energy (CHI) running from each side of upper chest through upper anterior part of each arm to the first finger tip of each hand. This meridian is bilateral and has 11 bilateral points.
2. Large Intestine Meridian: This is a YANG (positive) meridian with an ascending flow of vital energy (CHI) running from the second finger tip of each back side hand through outer upper part of each arm, over the each shoulder and side of the neck to end at a point on each side of the nose nearby. This meridian is bilateral and has 20 bilateral points.
3. Stomach Meridian: This is a YANG (positive) meridian with a descending flow of vital life energy (CHI) running from each side of forehead through each side of neck, chest and abdomen along the center line of front side of the body, and each leg of frontal outer part to the third toe of each foot. This meridian is bilateral and has 45 bilateral points.
4. Spleen Meridian: This is an EUM (negative) meridian with an ascending flow of vital life energy (CHI) running from the first toe of each foot through middle part of anterior side of each leg, over each side of abdomen to end at a point on each side chest by the nipple. This meridian is bilateral and has 21 bilateral points.
5. Heart Meridian: This is an EUM (negative) meridian with an descending flow of vital life energy (CHI) running from each chest near by armpit through anterior side of lower part of each arm to the last finger tip of palm side of each hand. This meridian is bilateral and has 9 bilateral points.
6. Small Intestine Meridian: This is a YANG (positive) meridian with an ascending flow of vital life energy (CHI) running from each fifth finger of back side of each hand through outer side of lower part of the arm, over each shoulder, side of neck and cheekbone on each side of the face to end at a point nearby each ear. This meridian is bilateral and has 19 bilateral points.
7. Bladder Meridian: This is a YANG (positive) meridian with a descending flow of vital life energy (CHI) running from a point right below the inner part of eye brow of each side of the face and contours each side of the head to the back of each side of the neck from

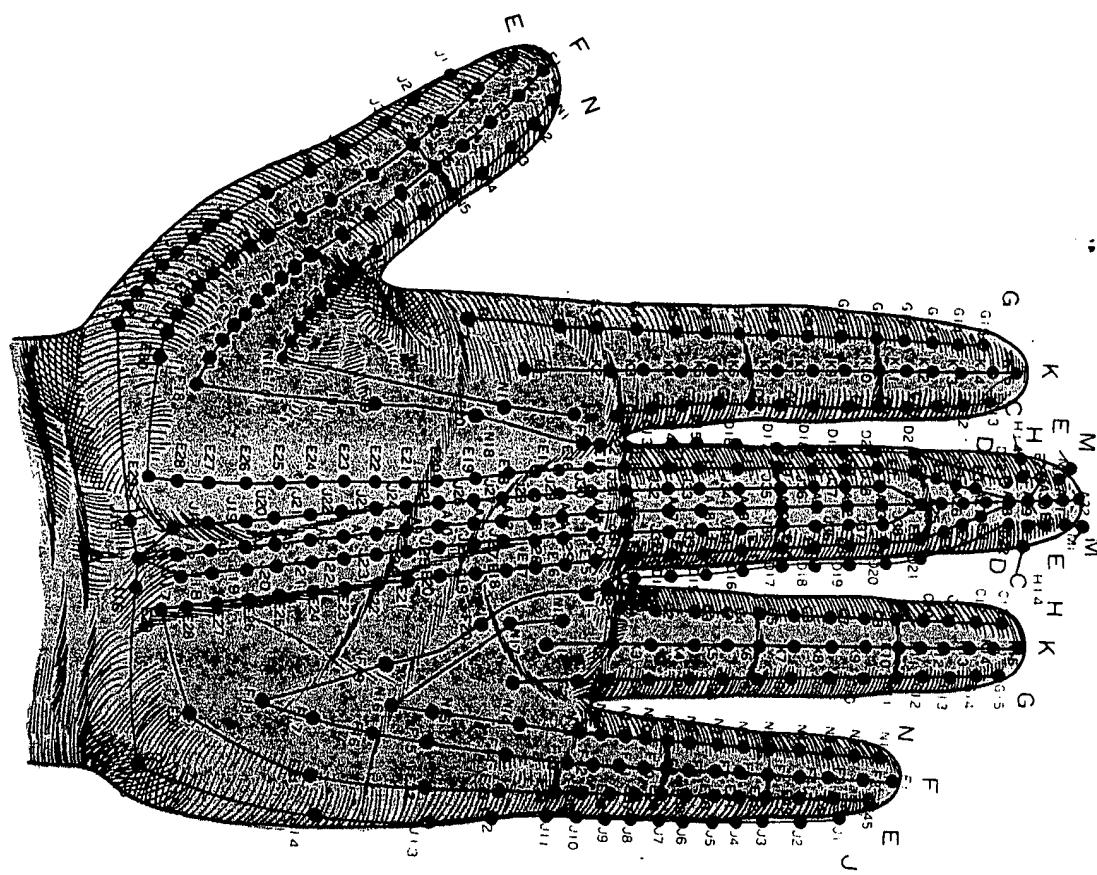
where it descends along each side of the vertebral column to the coccyx; to remounts to each scapula and descends again along a line parallel to the first trajectory, descends down the back part of each leg to the malleolus from where it follows the outer edge of the foot to end at the fifth toe. This meridian is bilateral and has 67 points.

8. Kidney Meridian: This is an EUM (negative) meridian with an ascending flow of vital life energy (CHI) running from sole of each foot from where it mounts the length of the leg and thigh and the front of the abdomen and thorax to end at a point below each clavicle. This meridian is bilateral and has 27 bilateral points.
9. Pericardium Meridian: This is an EUM (negative) meridian with a descending flow of vital life energy (CHI) running from a point near nipple in each side of the thorax from where it descends along the anterior side of middle part of each arm to end at the tip of the second finger. This meridian is bilateral and has nine bilateral points.
10. Triple Warmer Meridian: This is a YANG (positive) meridian with an ascending flow of vital life energy running from the tip of the third finger, mounts the back of the arm to pass over the shoulder and up the neck to the head where it contours the ear and the temple to end at the outer edge of the eyebrow. This meridian is bilateral and has 23 points.
11. Gall Bladder Meridian: This is a YANG (positive) meridian with a descending flow of vital life energy (CHI) running from a point nearby each eye corner of the face, contours each side head to the mastoid, goes forward again and then over the head to the back of each side of the neck to the axillar, down the side of the thorax and abdomen, down the outer side of each leg to end at the tip of the fourth toe. The meridian is bilateral and has 44 points.
12. Liver Meridian: This is an EUM (negative) meridian with an ascending flow of the vital life energy running from the tip of the first toe, mounts along the inside surface of each leg and thigh, along the each side of the abdomen and the trunk to terminate at a point on each side of the thorax nearby the solar plexus.  
This meridian is bilateral and has fourteen bilateral points.
13. Governing Vessel Meridian: The meridian acts mainly on the YANG (positive) energy with an ascending flow of the vital life energy running from a point on the coccyx and mounts the back along the vertebral column, over the head to end on the upper gum. This meridian is unilateral and has 28 points.

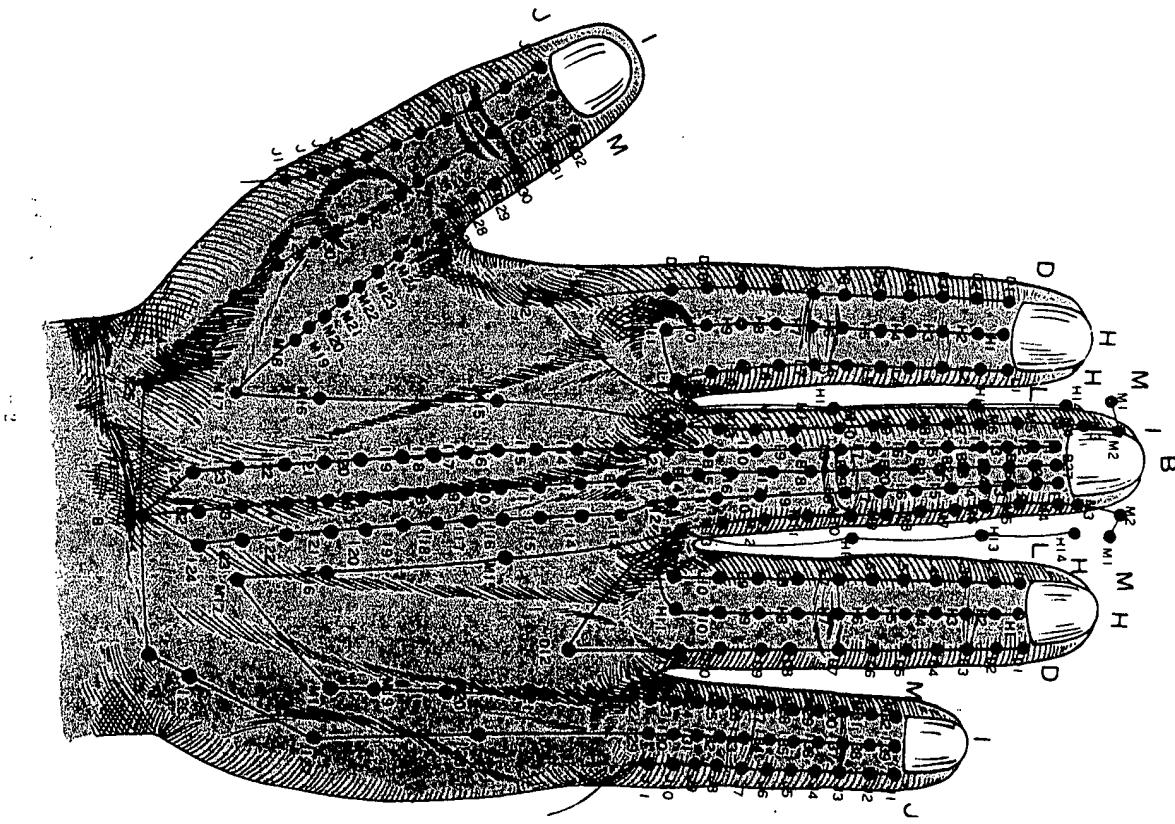
14. Conception vessel Meridian: This meridian acts mainly on the EUM (negative) energy with an ascending flow of the vital life energy running from a point on the perineum and ascends along the front of the body to end at the lower lip. This meridian is unilateral and has 24 points.
15. The Penetrating Vessel: This meridian together with the Conception Vessel Meridian arises in the uterus. It ascends the coccyx, sacrum and lower lumbar, where it acts as the “Sea” of meridians. The superficial part goes over the groin and up to the Kidney meridian, then through thorax and throat encircles the mouth to end. This extra vessel is bilateral and the point of this meridian consists of some points of Stomach (1) and Kidney Meridian (11), a total of 12 points.
16. The Girdle Vessel: This meridian encircles the body at the level of the waist consisting of 3 points, and this extra vessel is bilateral.
17. The YANG Heal Vessel: This meridian begins near the external malleolus and ascends through the side of the leg and trunk, over the shoulder and the neck to near the lip and over the eye and the side head to end at a point nearby the occipital hairline on back side of the head. This extra vessel is bilateral and has 14 points consisting of some points of Bladder meridian (4), gall Bladder Meridian(2), Small Intestine Meridian (1), Large Intestine Meridian (2) and Stomach Meridian(4), a total of 14 points.
18. The EUM Heal Vessel: This meridian begins from a point on the medial side of the foot and circle around the inner side malleolus and ascends the anterior side of each leg, abdomen, near the nipple, thorax and throat, to the side of the nose to end at a point on the medial corner of the eye below. This extra vessel is bilateral and has 7 points consisting of some points of Kidney Meridian (4), Stomach Meridian (2) and Gall Meridian (1), a total of 7 points.
19. The YANG Linking Vessel: This meridian starts from a point above the lateral malleolus, then goes up the lateral side of the leg and body, then passes behind the shoulder to the lateral neck, to cheek and runs up the lateral face to the forehead, contours the side head and down to the back of the head to end at a point on the occipital hairline. This extra vessel is bilateral and has 20 points consisting of some points of Bladder Meridian (1), Gall Bladder Meridian (12), Large Intestine Meridian (1), Triple Warmer Meridian (2), Small Intestine Meridian (1), Stomach Meridian (1), Governing Vessel Meridian (2), a total of 20 points.

20. The EUM Linking Vessel: This meridian starts at a point on the medial side of the lower leg, ascending the thigh and abdomen through the nipple of the chest, and then to end at a point on the larynx. This extra vessel is bilateral and has 7 points consisting of some points of Kidney Meridian (1), Spleen Meridian (3), Liver Meridian (1), and Conception Vessel Meridian (2), a total of 7 points.

## 高麗手指鍼或十四氣脈穴 (手掌)



## 高麗手指鍼의 十四氣脈穴〈手背〉



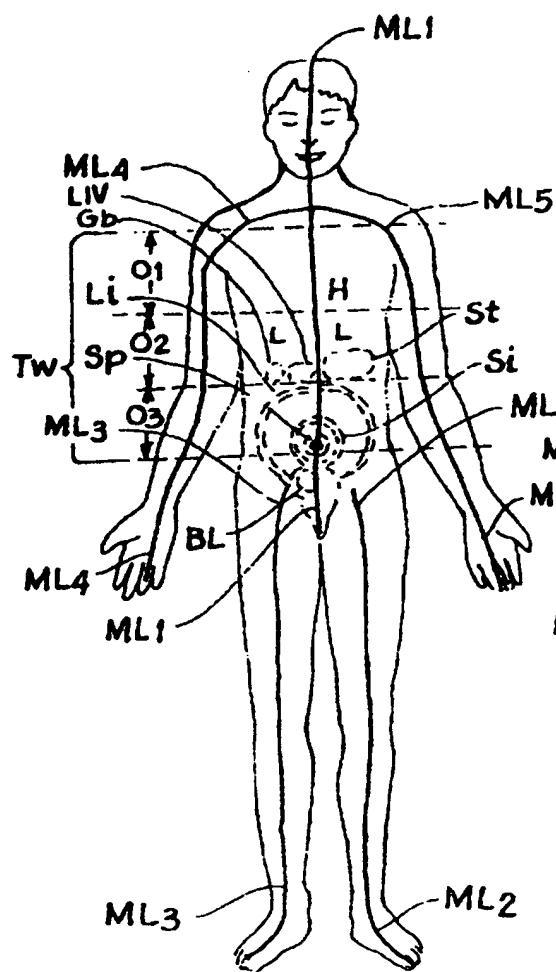


FIG. 1

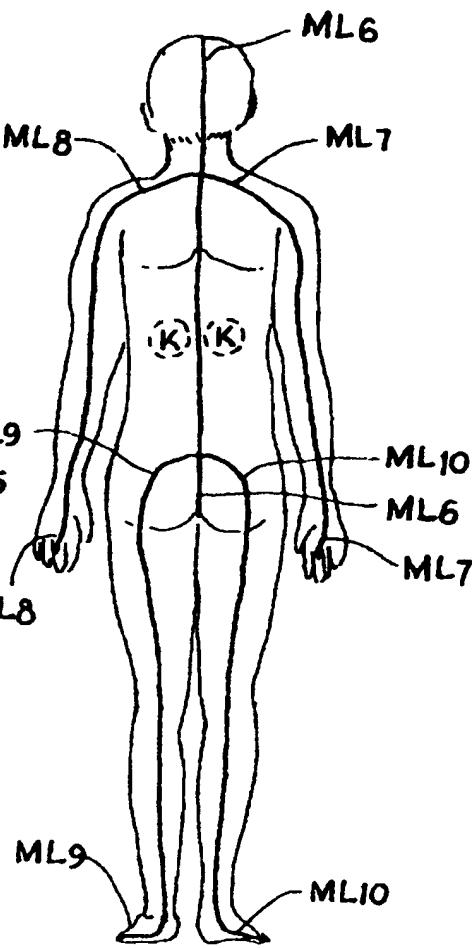


FIG. 2

正経穴의 解剖学的 位置

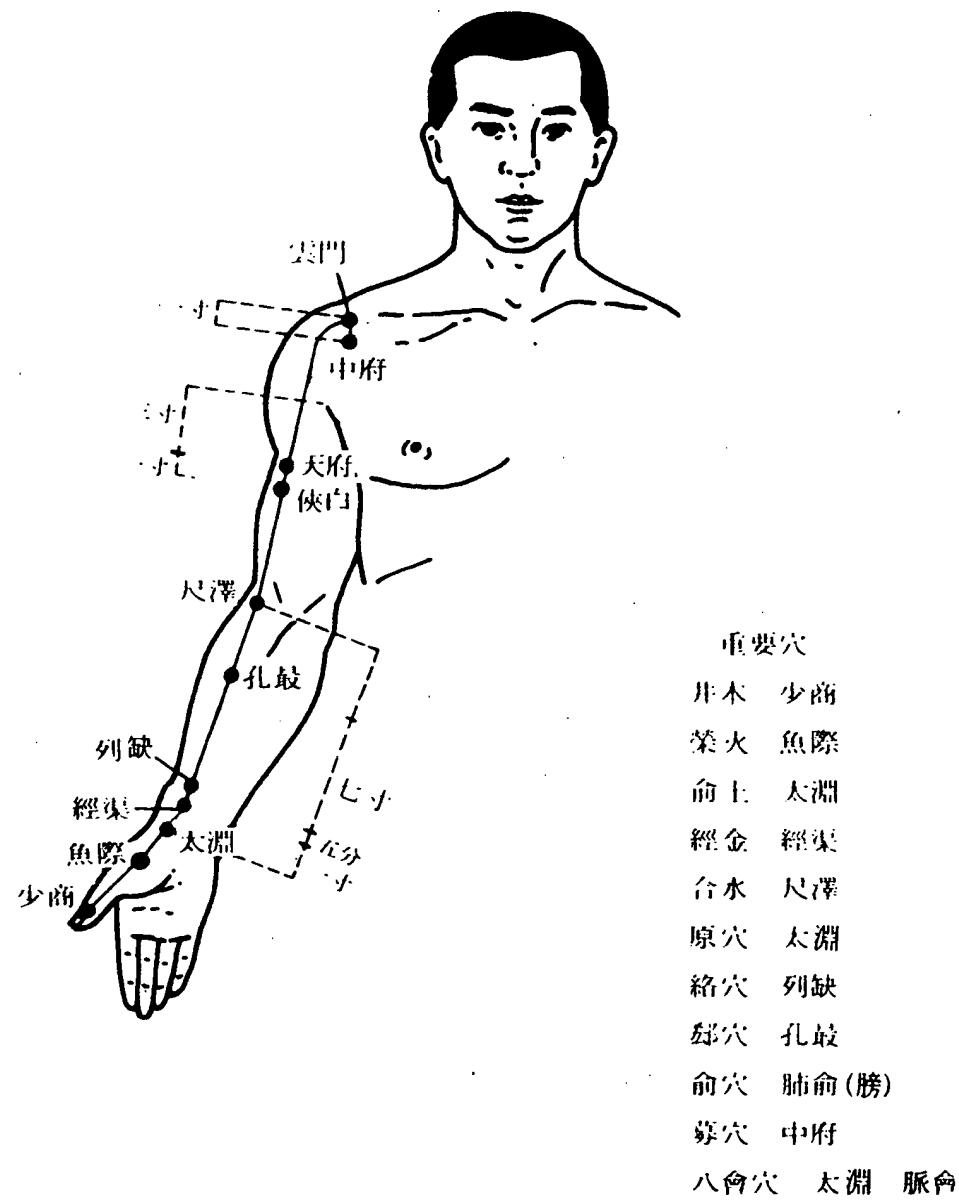
# 臨床経穴図

編著：柳 泰 佑

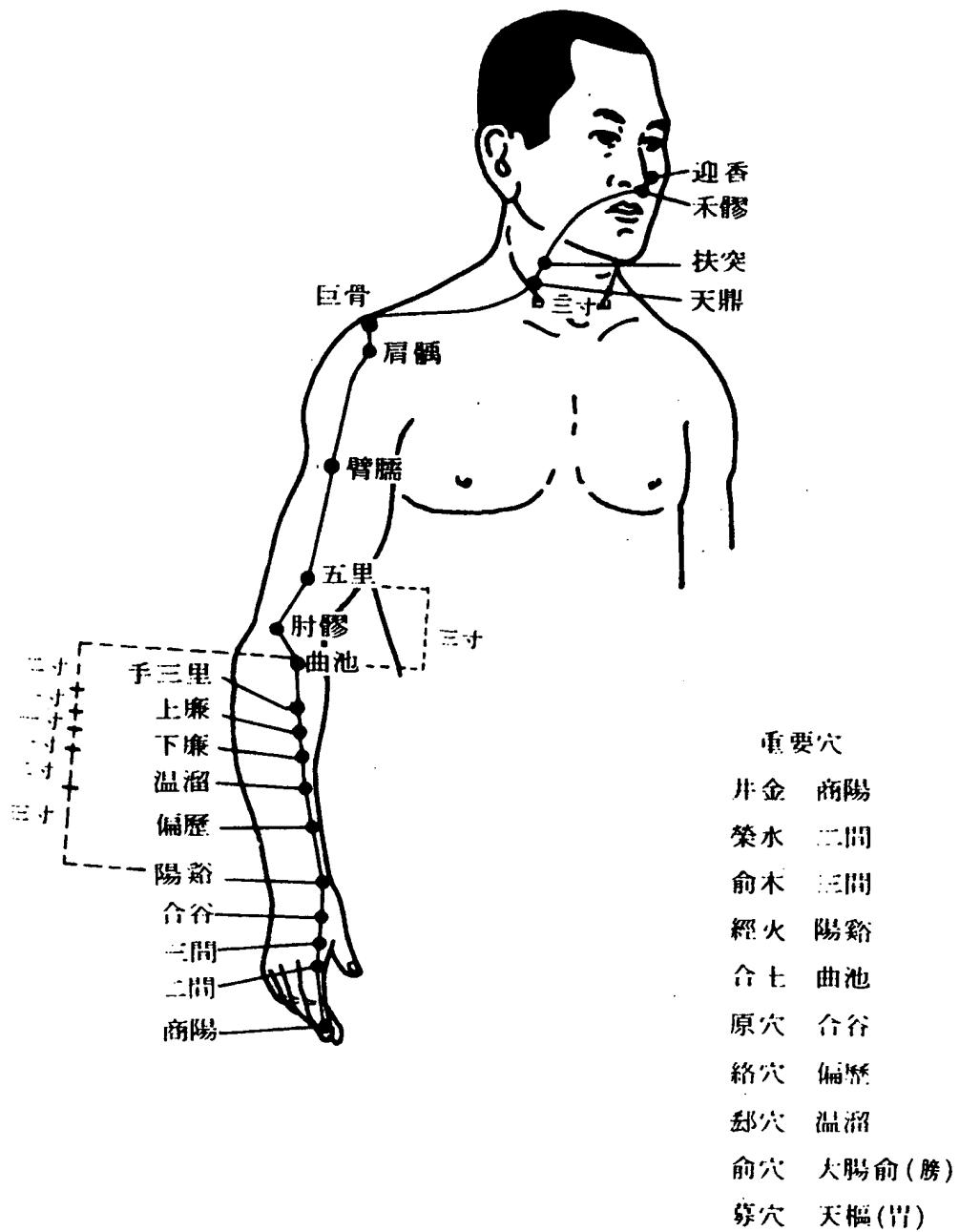
高麗手指鍼學術研究會  
陰陽脈診出版社  
서울鍼灸学会

# 1. 手太陰肺經 (全11穴)

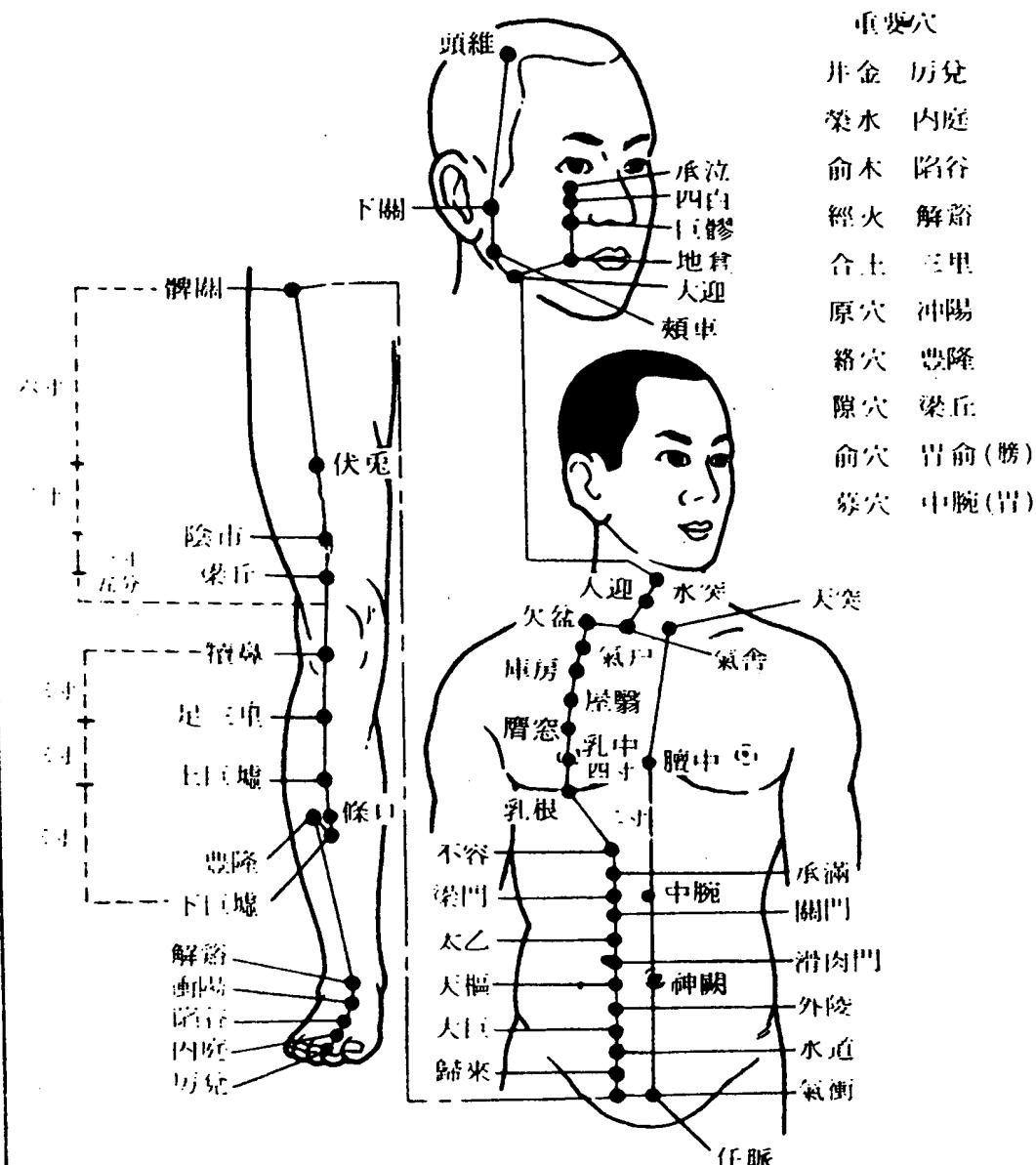
(中府起→少商終)



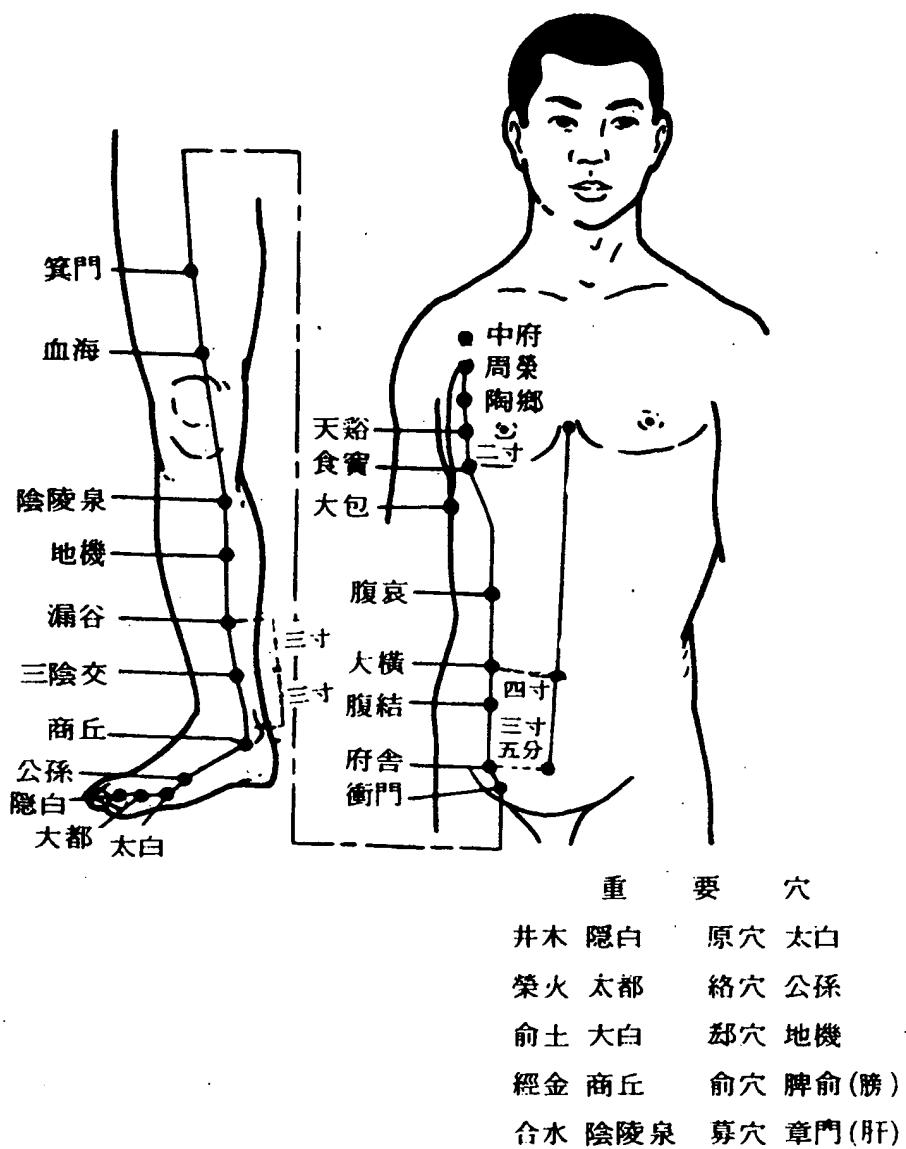
## 2. 手陽明大腸經(全20穴) (商陽起→迎香終)



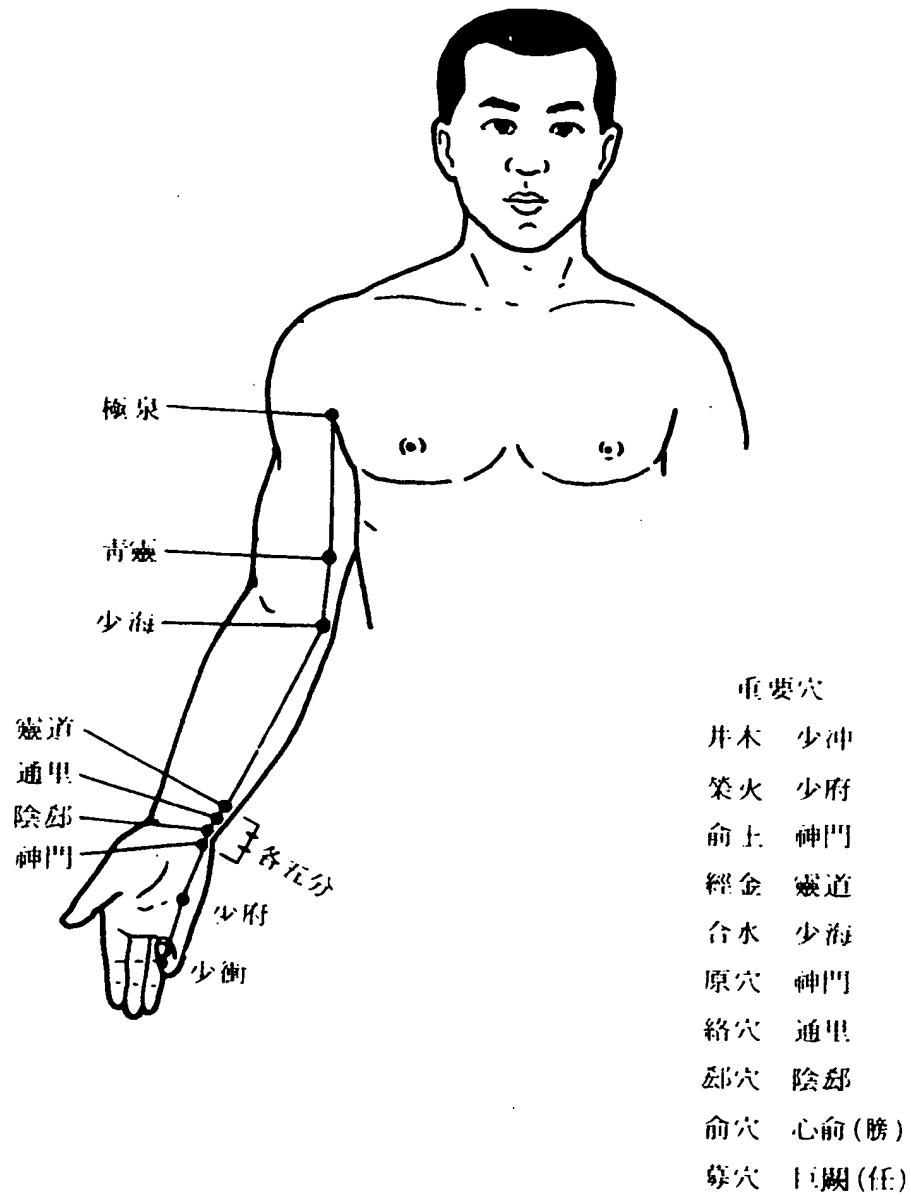
### 3. 足陽明胃經(全45穴) (承泣起→厉兑終)



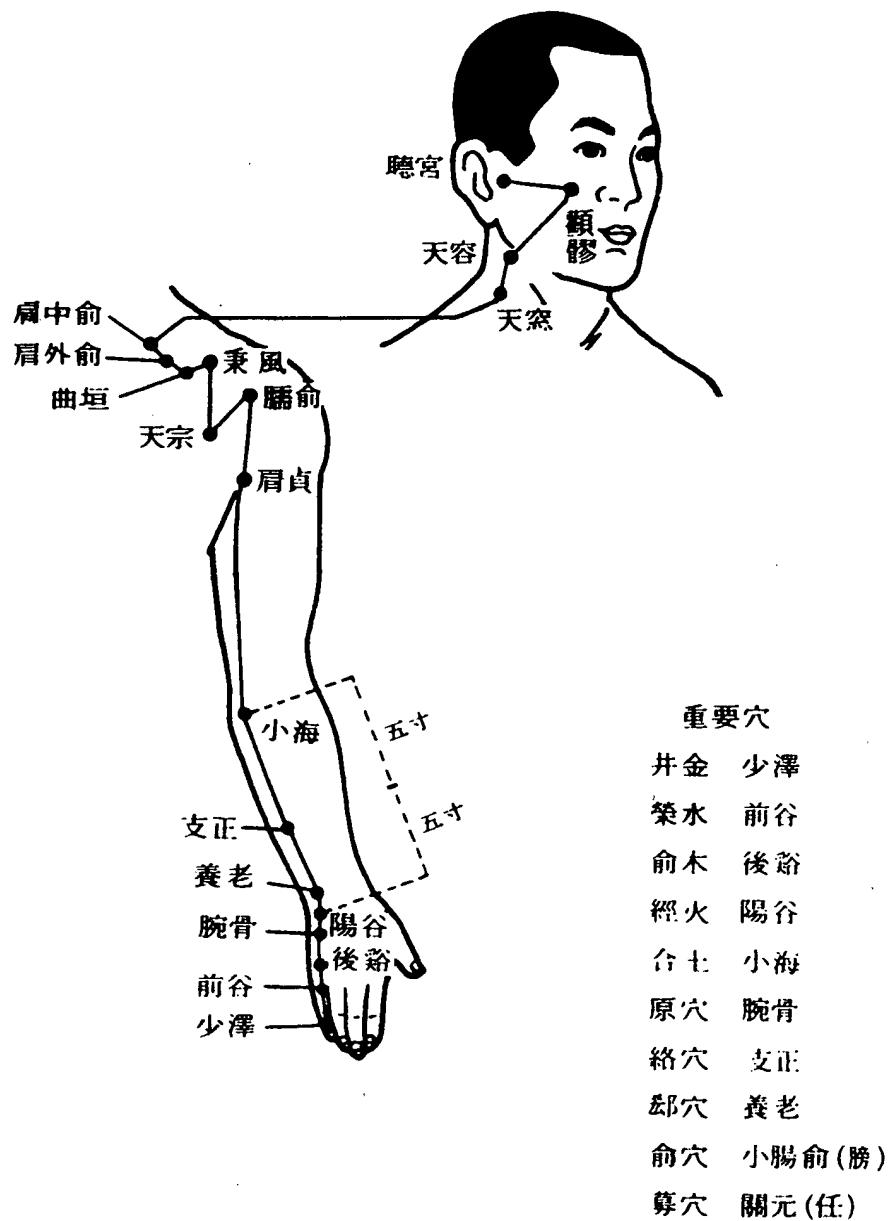
#### 4. 足太陰脾經(全21穴) (隱白起→大包終)



## 5. 手少陰心經(全 9 穴) (極泉起→少冲終)



## 6. 手太陽小腸經(全19穴) (少澤起→聽宮終)



## 7. 足太陽膀胱經(全67穴) (睛明起→至陰終)

重要穴  
井合至陰

榮水 通谷

俞木 束首

經火 崑崙

金士秀由

版權頁

原人 京潤

新編八水陽

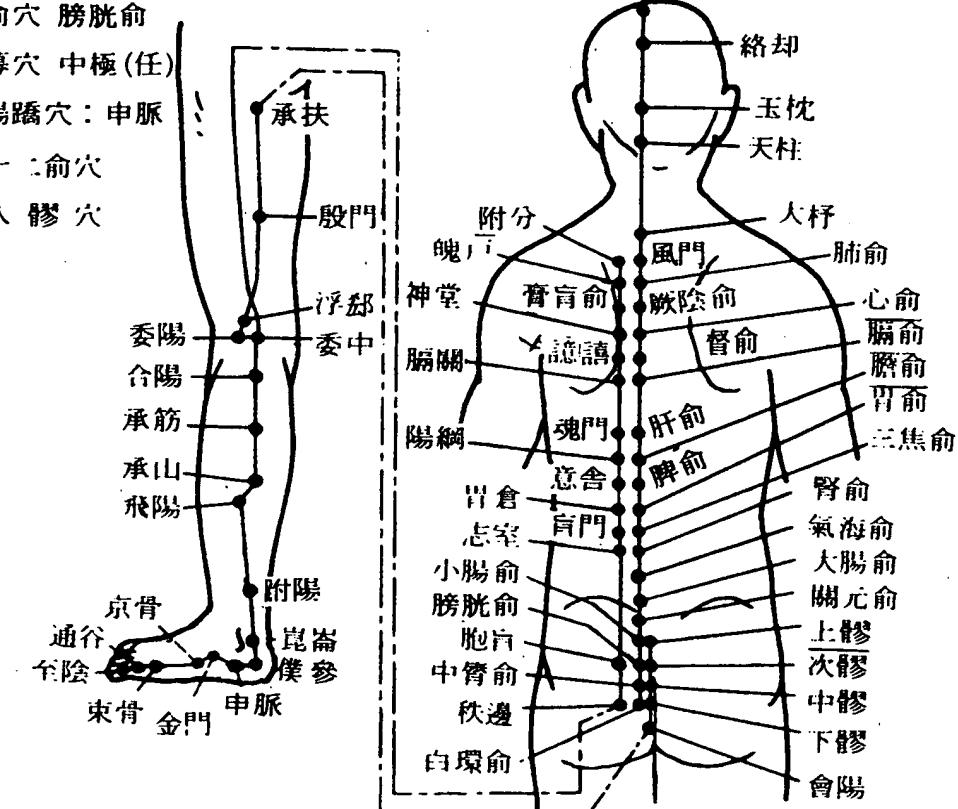
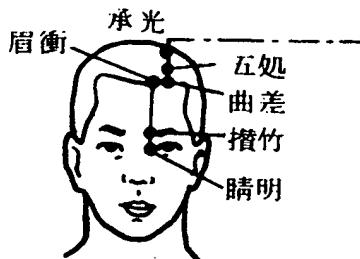
进入 金门

## 前人 膀胱前

### 鼻穴 中極(任)

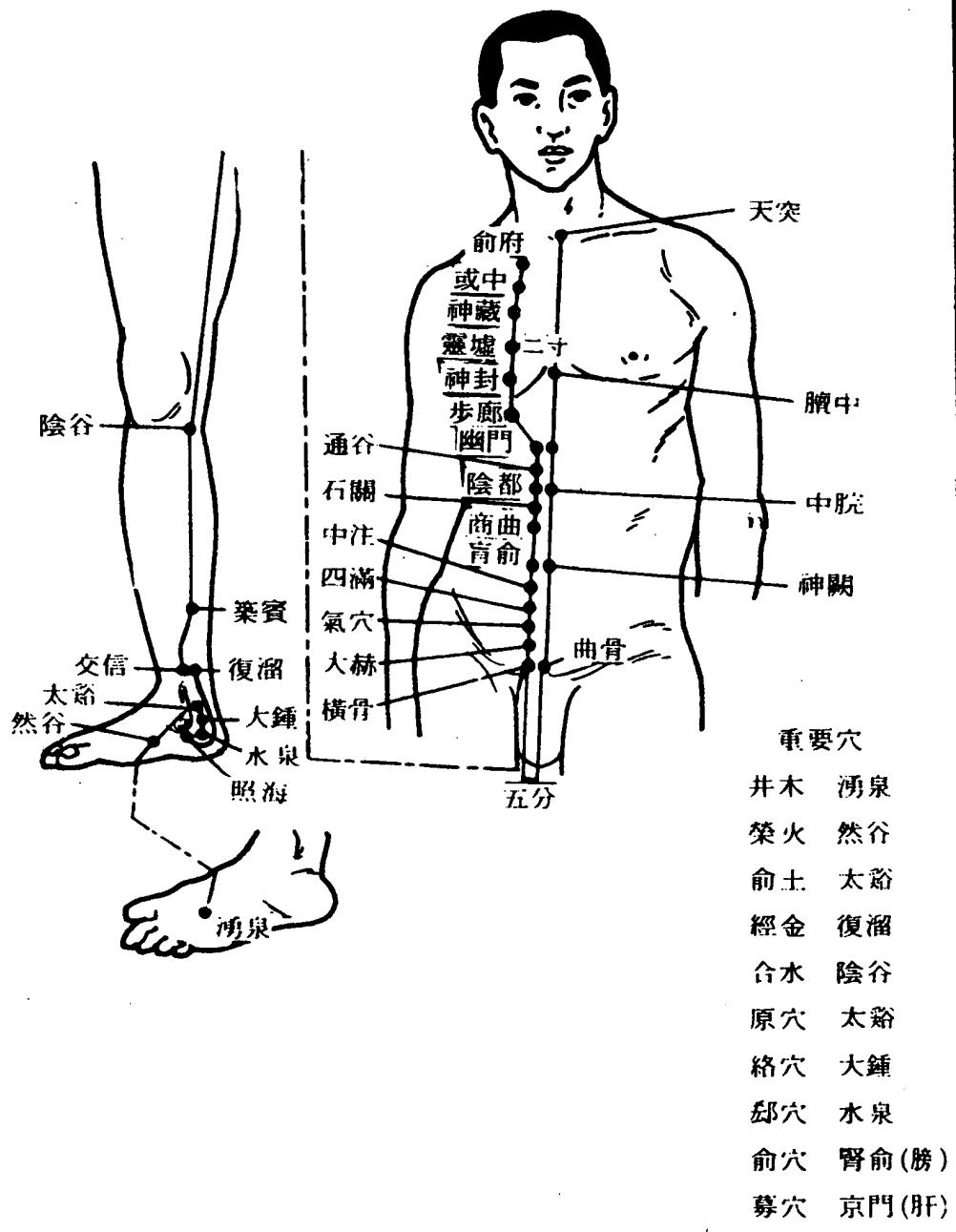
### 陽蹻穴：目

## 十二俞穴

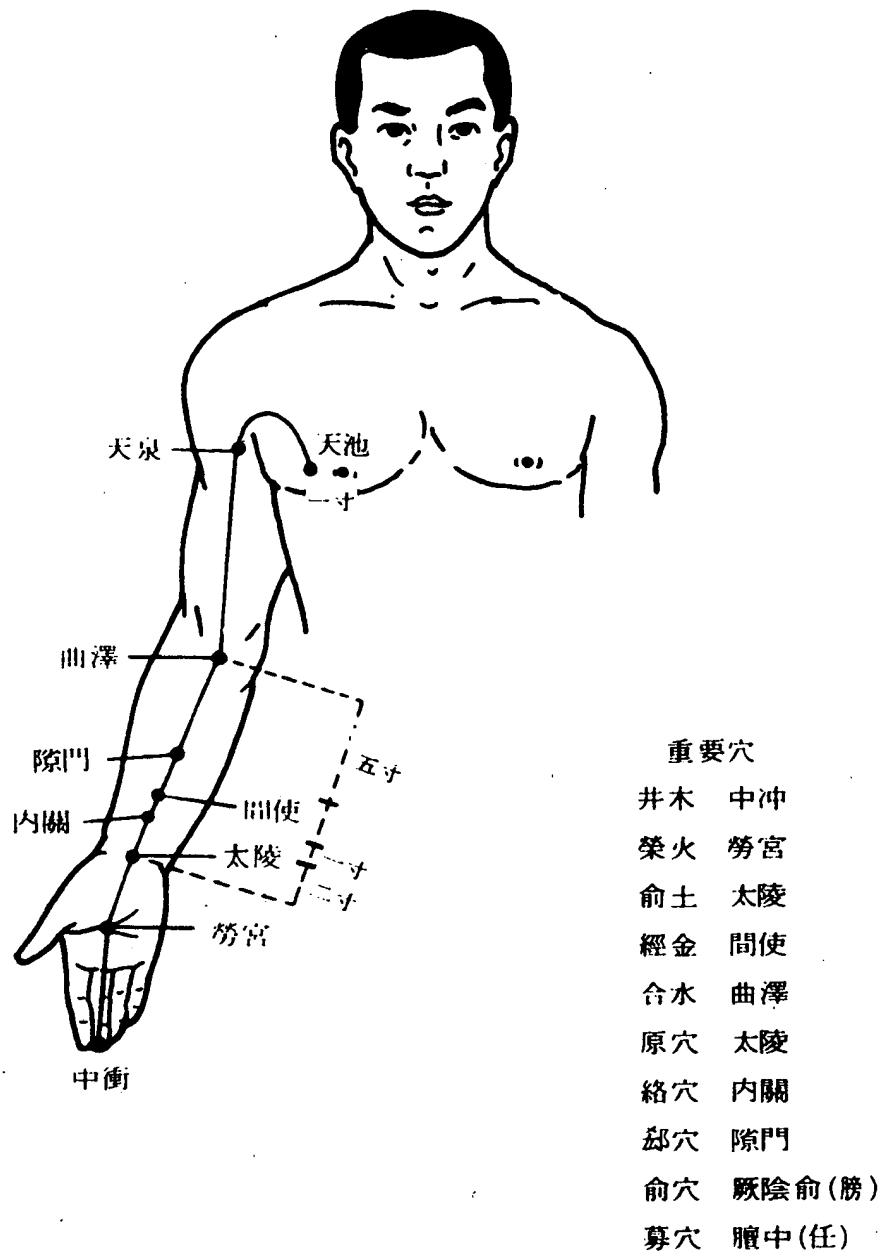


## 8. 足少陰腎經(全27穴)

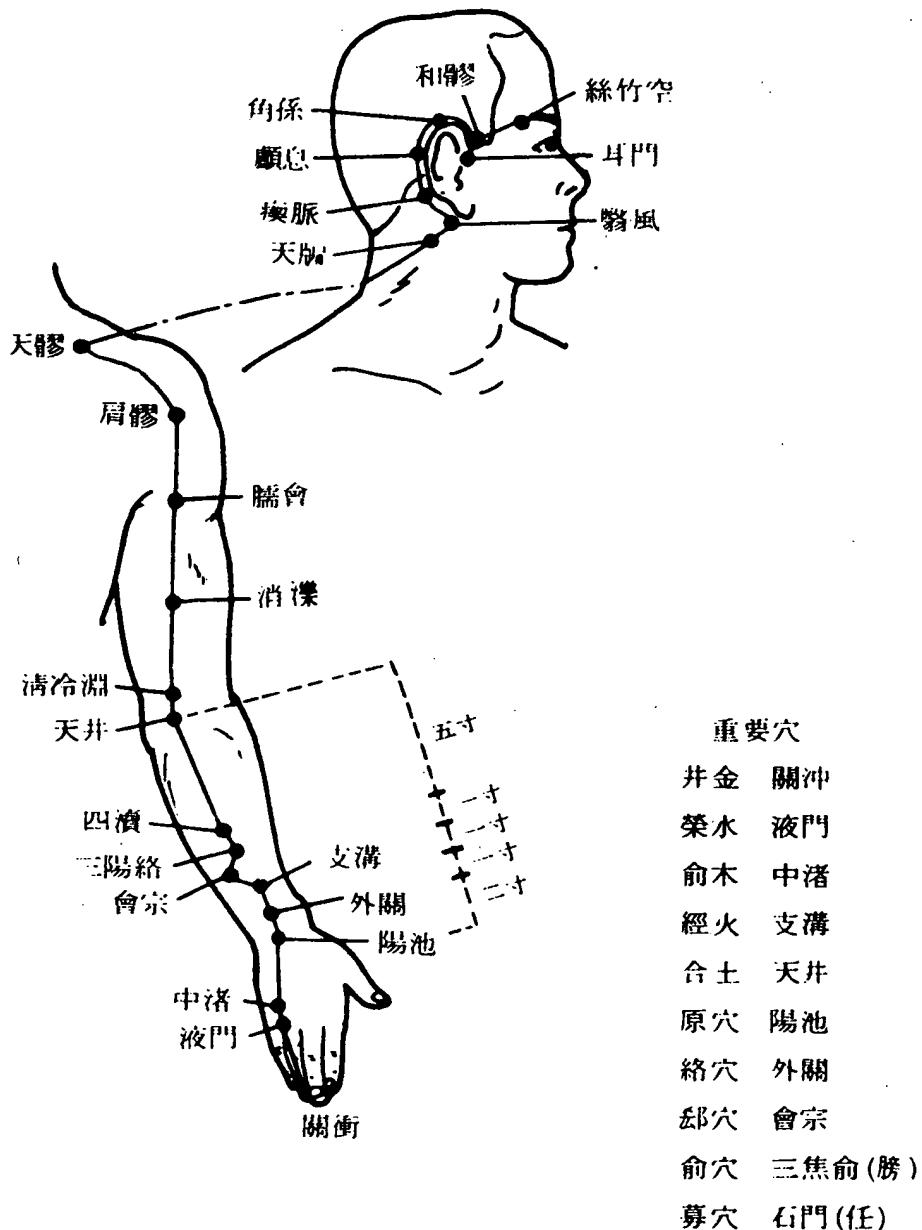
(湧泉起→俞府終)



## 9. 手厥陰心包經 (全 9 穴) (天池起→中沖終)



## 10. 手小陽三焦經(全23穴) (關冲起→絲竹空終)

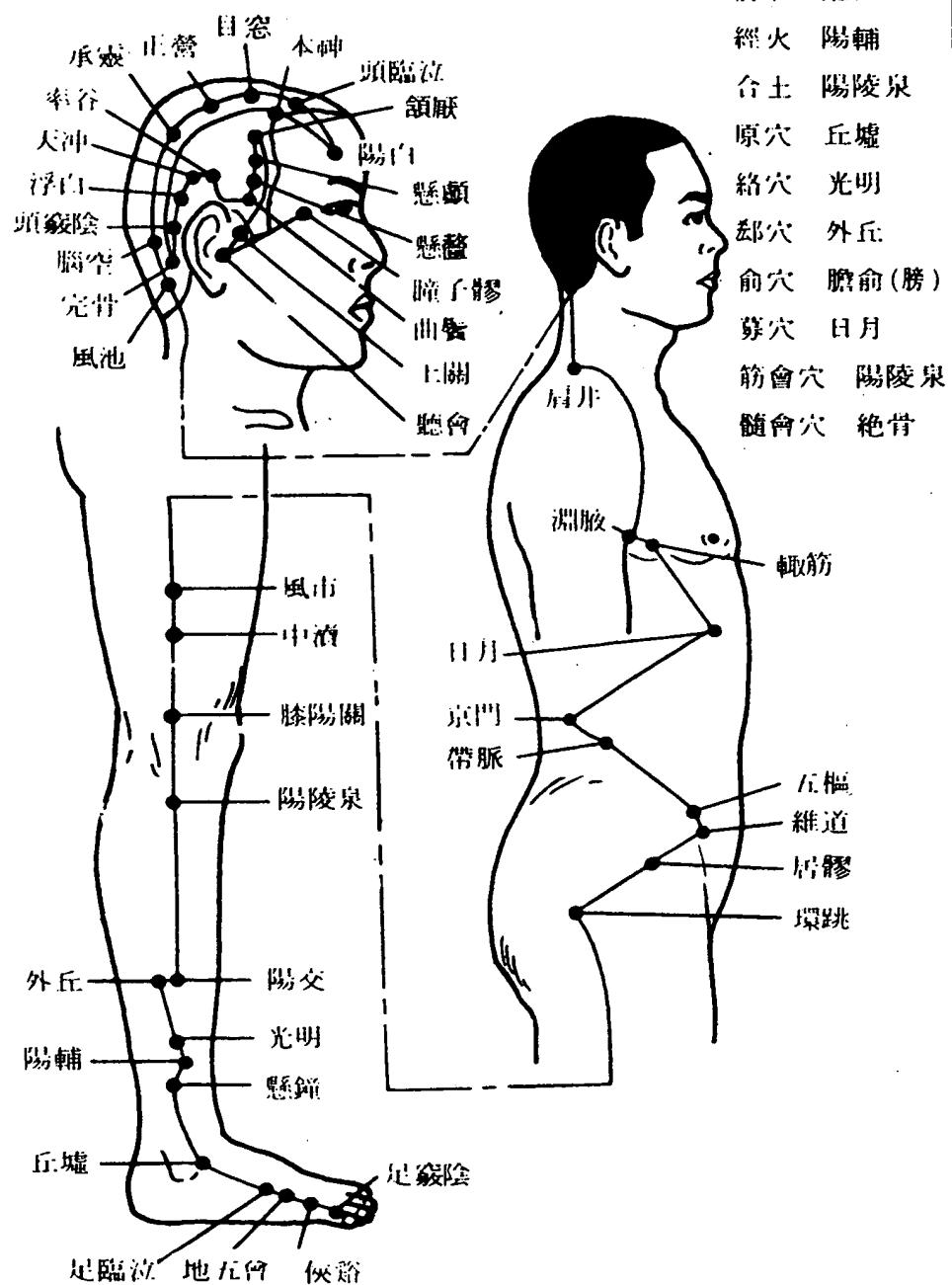


重要穴

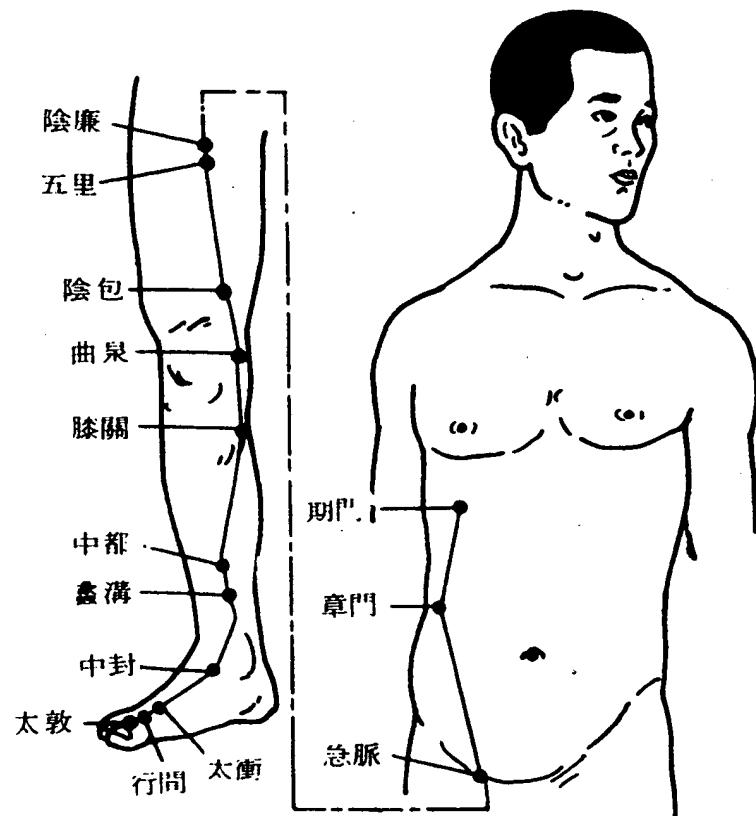
井金	竅陰
榮水	俠谿
俞木	臨泣
經火	陽輔
合土	陽陵泉
原穴	丘墟
絡穴	光明
郄穴	外丘
俞穴	膽俞(膀)
募穴	日月
筋會穴	陽陵泉
髓會穴	絕骨

11. 足少陽膽經(全44穴)

(瞳子髎起→足竅陰終)



## 12. 足厥陰肝經(全14穴) (太敦起→期門終)

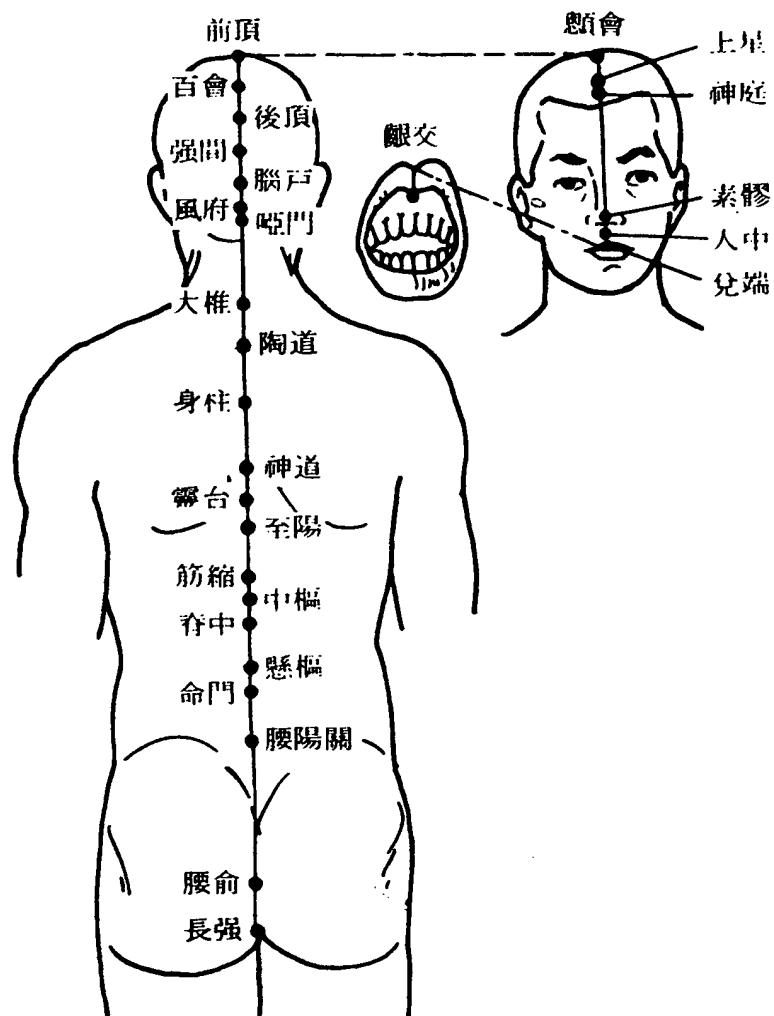


### 重 穴

井木 太敦 原穴 太冲 前穴：肝俞(膀)  
榮火 行間 絡穴 蟲溝 募穴：期門  
俞土 太冲 邻穴 中都  
經金 中封 合水 曲泉

奇經八脈

1. 脊脈(全28穴)  
(長強起→兌端終)



## 奇經八脈

### 2. 任脈(全24穴) (會陰起→承漿終)

#### 重 要 穴

絡穴 - 會陰

中極 : 膀胱의 募

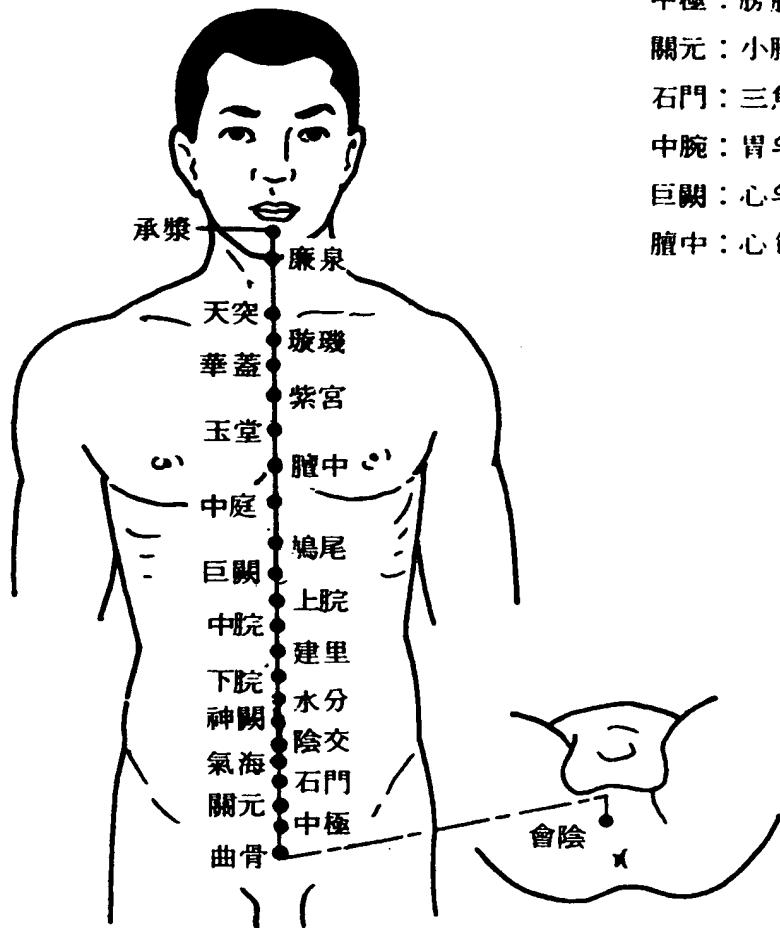
關元 : 小腸의 募

石門 : 三焦의 募

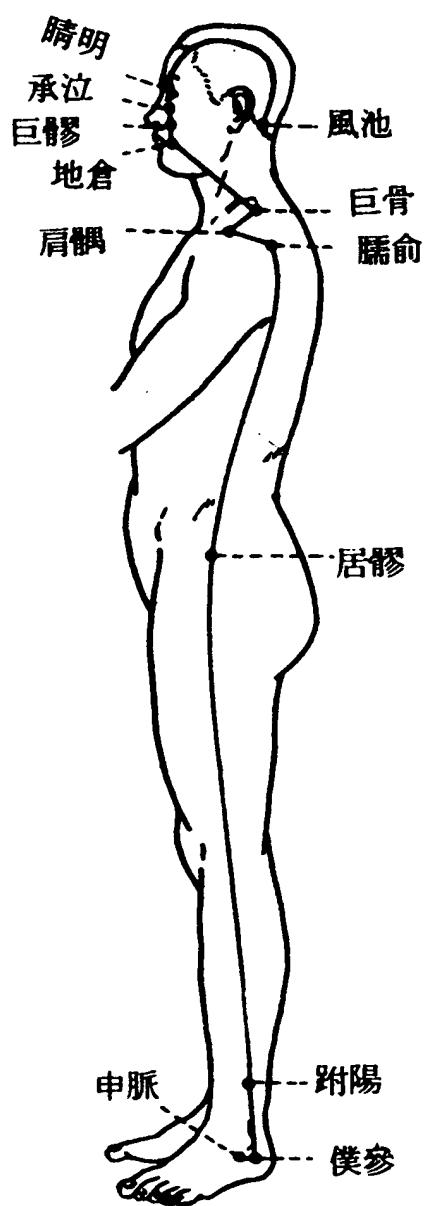
中腕 : 胃의 募

巨闕 : 心의 募

膻中 : 心包의 募

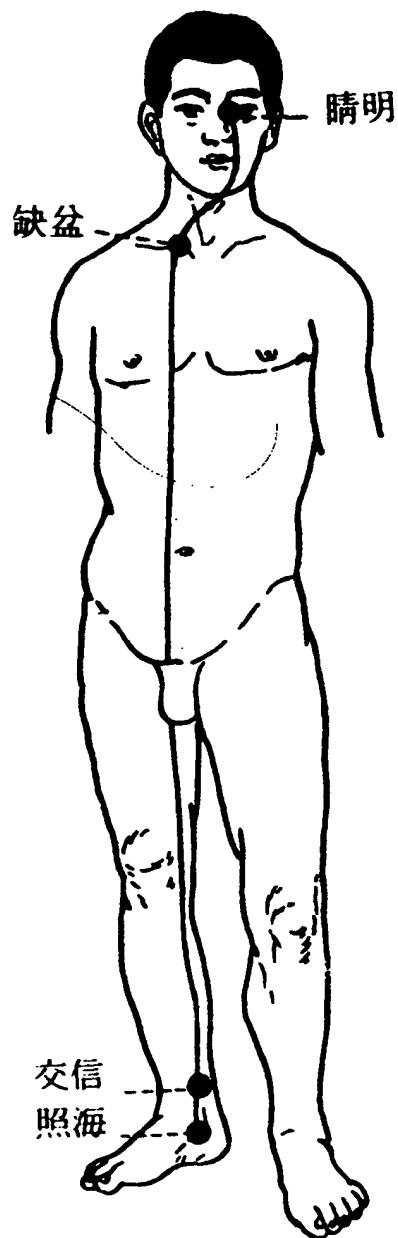


3. 陽蹻脈

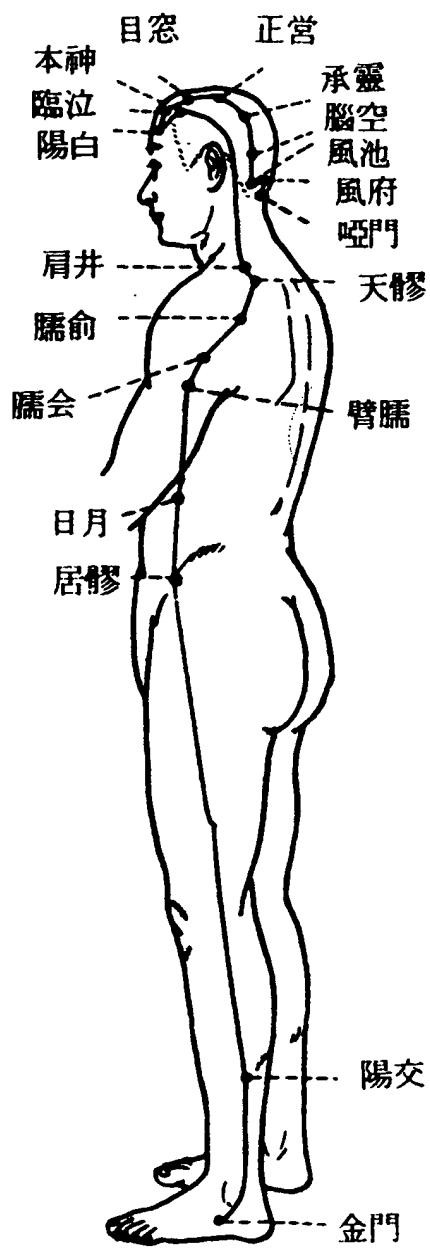


## 奇經八脈

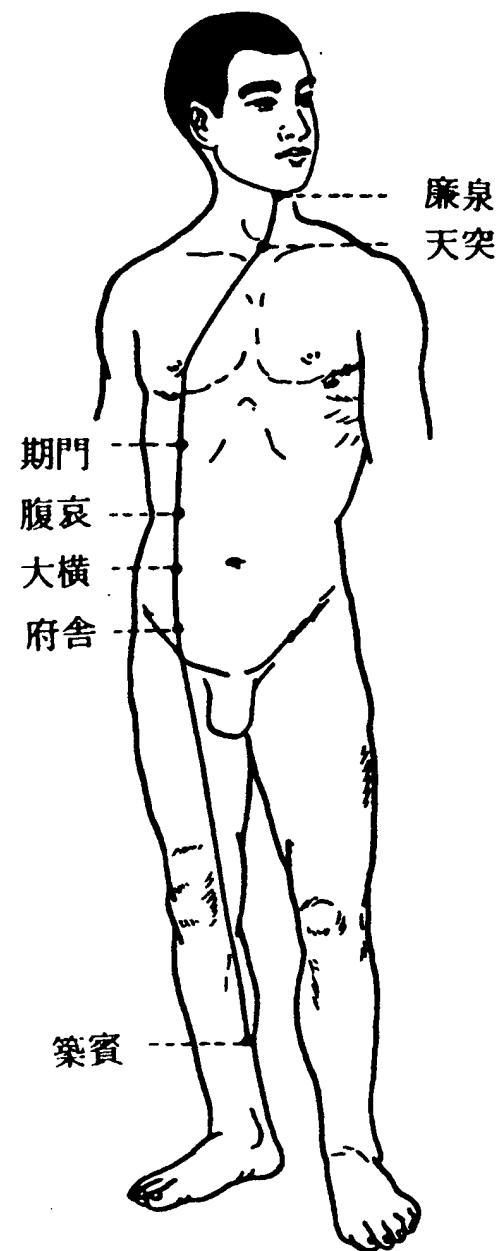
### 4. 陰蹻脈



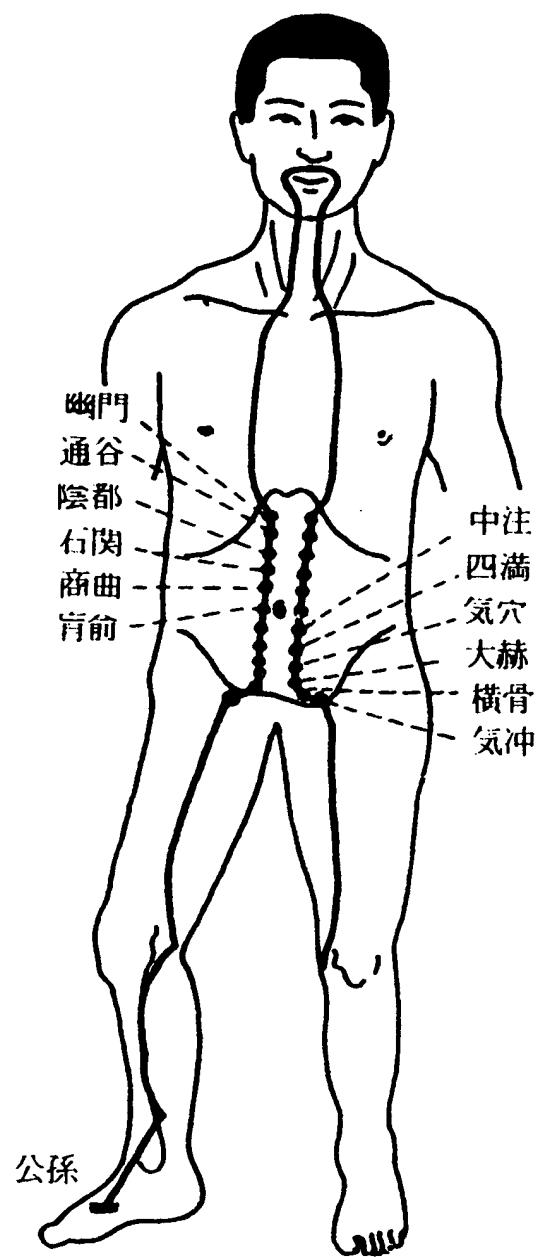
## 5. 陽維脈



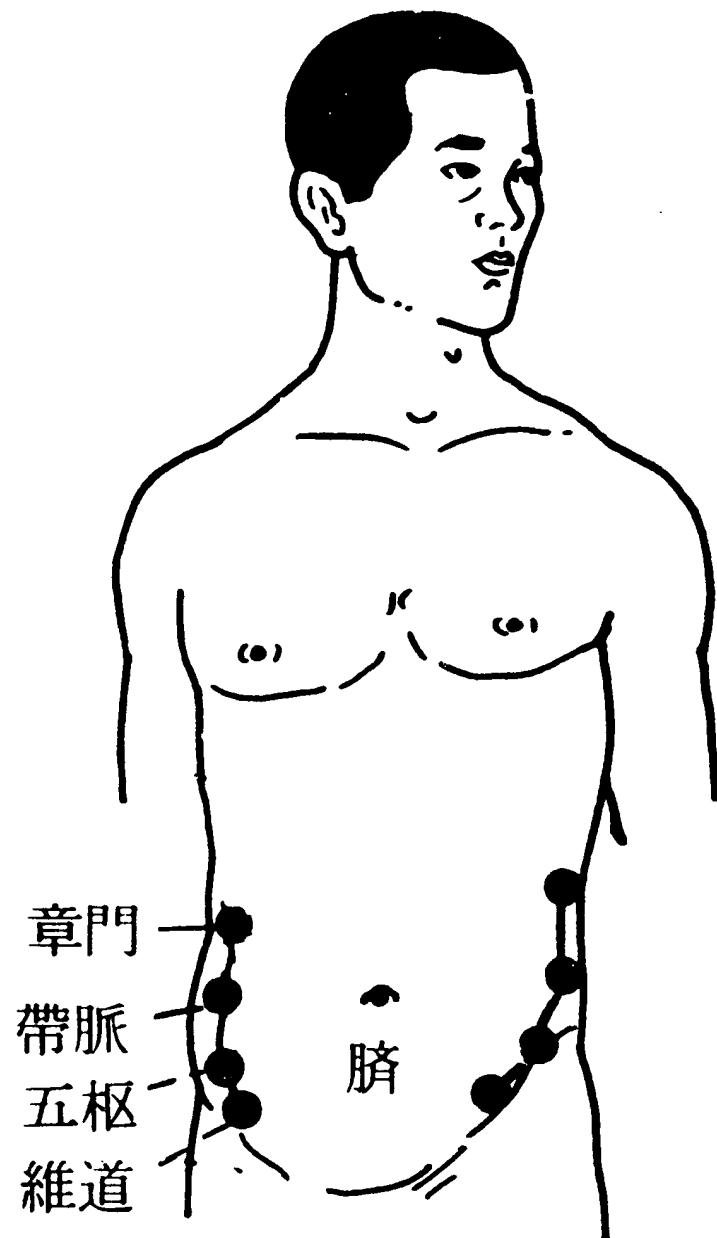
6. 陰維脈



## 7. 衝 脈



8. 帶 脈



## 序 文

1970年代를 起點으로 欧美各國을 비롯하여 其他 地域에서 갑자기 鍼灸學의 認識이 날로 높아져 가고 있는 지금에, 漢醫學의 본고장인 韓國에서도 鍼灸에 대한 研究에 깊은 閃心을 갖게 되고, 많은 學者들이 이 學問에 興味를 가지게 되었습니다.

元來 鍼灸術에 대한 臨床을 하려면, 그 基礎가 되는 經穴學의 解得을 完全히 하고, 모든 經穴의 部位에 대한 理解가 必要한 것이다. 그러나 이것을 一朝一夕에 通達하기란 그리 容易한 일이 아니기 때문에, 여기에 알기 쉬운 “カラ版 鍼灸經穴圖鑑”을 만들어 보았다. 많은 經穴圖들이 出版되어 初學者들에게 도움을 주었으나 本書처럼 鮮明하지 못하여, 또 正確하지 못하였다.

經穴의 部位는 脊間, 筋間, 骨上, 血管, 神經上에 位置하고 있는데, 이 圖鑑은 그러한 位置를 一目瞭然하게 알아볼 수 있게 色彩로 区分되어 있다.

이처럼 カラ版으로 經穴圖鑑이 만들어지는데 있어서는 高文社 白允基 社長의 努苦와 支援이 많았으며, 여기에 謝意를 表하는 바이다.

1974. 12. 20.

著者 謹

## FOREWORD

During the recent times, with the ushering of the 1970's, there occurred a tremendous phenomenon in the field of science. It is the growing awareness of the importance of Oriental Medicine, notably the so-called acupuncture, in Europe, America and countries all over the world.

More particularly, Korea during the recent times has undergone various researches and activities towards the development of acupuncture. It must be noted, however, that studies in this said field dates as far back as A. D. 561 (Koguryo Dynasty).

Acupuncture, as a field of medicine, poses a fundamental problem. It embraces a lot of complexities which must first be learned before one could practice acupuncture therapy. For one, doctors seeking to practice it must first have a thorough knowledge of meridians and acupuncture points.

Moreover, there is a need for them to have a complete understanding of all the acupuncture parts in the human body. These can not be acquired, however, in just a day's time. Like any other field of specialization, it demands a continuous practice of learning and relearning.

In this connection, we are publishing a book which will serve as a guide for medical students and doctors pursuing further studies in acupuncture. The book entitle “A Colored Topography of Meridians and Acupuncture Points” possesses distinct characteristics for easy reading and understanding, not to mention the fact that it is colored. “A Colored Topography of Meridians and Acupuncture Points” indicates the exact position of these points. They are located in various parts of the human body; namely, bone surfaces, muscles, blood vessels, and nerves.

To aid readers in understanding better these points, the authors intentionally uses color, meridian classifications, points's names and symptoms. Korean and Chinese characters are also used for more depth.

The findings presented in this study, however, should not be deemed by readers as conclusive and absolute. Like any study, it assumes fallibility. In consonance to this, the authors seek your advice by writing to them so that a revision may be undertaken.

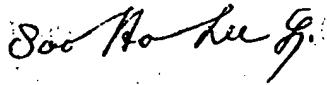
We wish to acknowledge with appreciation the many kindness Mr. Yun Gi Baeg President of Go-Mun-Sa Ltd., who made the publication of this book possible.

Thank you.

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## on the Meridian

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According to classical anatomical designation the points are located by means of precise coordinates. In order to locate the points according to the coordinates, it is necessary to use a unit of bone size measurement which is termed a Cheog Chon method (尺寸法)(bone size and length). Its value varies but according to the individual and to the anatomical location concerned.

Since ancient times the measurement has been defined as the distance between the two crease of the phalange, formed when the index or middle finger is bent. Currently the middle finger is more often used and the measurement is taken from the surface next to the index finger.

The rules for the Identification of Points on the Meridian are summarized as follows: There are four criteria in the identification of points on the meridian

1. The position posture method (the patient should assume the posture most suitable for locating the points involved in his treatment).
2. The longitudinal measurement method (this involves measurement along the meridian in unit of Chon (寸) from certain points determined by other methods).
3. The finger pressing method (the finger pressing method is an alternate method to the longitudinal measurement method). The finger pressing method relies on determining the points according to strong pain felt when the correct point is pressed.
4. The method by subcutaneous needle insertion. The length of the needle is determined according to the thickness of the muscle-thicker muscles requiring longer needles.

When all four identification technique are used together, we can be certain of correct acupuncture point identification.

(This thesis was reported to the 3rd World Congress of Acupuncture in Sept 25, 1973) Seoul Korea) -2-

# Standardization of the Meridians and Acupuncture Points

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According to the Nae-Gyong, (Oriental medical literature), which is the earliest Oriental Medicine textbook on record, there are 365 acupuncture points on the meridians in the human body. The human body can be regarded as a microcosm with many similarities and relationships to the larger macrocosm of the universe.

However there are some disagreements regarding the number of acupuncture points in other textbooks written later in other parts of the Orient. Each countries Oriental medicine scholars used acupuncture point numbers in their own way and their own style. Because each country used a different number of acupuncture points, many complicated problems have arisen in the study of acupuncture and moxibustion.

The author would like to see this problem resolved by the different countries reaching an agreement concerning the number of acupuncture points and the meridian terminology. Such a standardization would greatly benefit future research in the fields of acupuncture and moxibustion.

The number of acupuncture points in the twelve main meridians is 309 per side for a total of 618 in all. The total number of unique acupuncture points in the eight extra meridians is 52. Special note should be taken that these are the same 52 point that compose the Governing vessel and the Conception vessel meridians. The 309 unilateral points in the twelve main meridians and the 52 points in the eight extra meridians total 361 points. The 618 bilateral points in the twelve main meridians and the 52 points in the eight extra meridians total 670 points.

## **The number of acupuncture points in the twelve main meridians**

1. The meridian of the Lungs is bilateral and each side contains 11 points.
2. The meridian of the Large Intestine is bilateral and each side contains 20 points.
3. The meridian of the Stomach is bilateral and each side contains 45 points.
4. The meridian of the Spleen is bilateral and each side contains 21 points.
5. The meridian of the Heart is bilateral and each side contains 9 points.
6. The meridian of the Small Intestine is bilateral and each side contains 19 points.
7. The meridian of the Bladder is bilateral and each side contains 67 points.
8. The meridian of the Kidney is bilateral and each side contains 27 points.
9. The meridian of the Pericardium (Heart Constrictor) is bilateral and each side contains 9 points.
10. The meridian of the Triple Warmer is bilateral and each side contains 23 points.
11. The meridian of the Gall Bladder is bilateral and each side contains 44 points.
12. The meridian of the Liver is bilateral and each side contains 14 points.

## **The number of acupuncture points in the eight extra meridians**

1. The meridian of the Governing vessel is unilateral and has 28 points.
2. The meridian of the Conception vessel is unilateral and has 24 points.

The points of the Chung-Maeg, Dae-Maeg, Yang-Gyo-Maeg, Eum-Gyo-Maeg, Yang-Yu-Maeg, and Eum-Yu-Maeg meridians consist of some points from the twelve main meridians and the Governing and conception vessel meridians. The author would like to recommend this nomenclature system as a basis for a worldwide standardization of acupuncture.

uncture terminology. Such a standardization is drastically needed for the research conducted in various countries to be readily accessible to the researchers in all other countries.

(This thesis was reported to the 3rd world Congress of Acupuncture in Sept 25, 1973. Seoul Korea)

## ACUPUNCTURE & MOXIBUSTION

The domination of Oriental medicine by the theories of cosmogony finds its strongest expression in the two ancient methods of healing: acupuncture and moxibustion. At the time when the Nae-Gyeong was composed both these treatments must have been nil, for although there are numerous references containing indications for their use, there is very little information concerning the method of their application and no reference at all containing those basic instructions which would have been inevitably necessary, had the Nae-Gyeong itself introduced these methods. Hence one must have recourse to additional works on the subject in order to receive a complete picture of these important means of treatment, which have remained in use up to the present day.

The application of acupuncture, which is also called "needling", consists of the insertion of needles of various materials and shapes into particular points of the body.

The Nae-Gyeong mentions the use of nine kinds of needles,

The length varies from 3 to 24 cm. In ancient times these needles were made of flint, later of gold, silver, steel, iron or stainless steel.

The points of acupuncture are distributed all over the body, the head and the extremities and represent strategic points along the twelve channels or main ducts. According to oriental medicine these channels are what might be designated as the "outside" controls and are intimately connected with the organs and viscera. The channels are supposed to be deeply set in the muscles and not in direct connection with the blood vessels.

As may be remembered from the earlier discussion of the oriental theory of angiography and splanchnology, there exists a fixed interrelationship between various organs of the body: the lungs are connected with the large intestines and the skin; the stomach is connected with the spleen and the muscles; the heart is connected with the small intestine and the bladder is connected with the kidney, and

filtration, the pericardium is connected with the triple warmer and the function of the whole body, the gall bladder is connected with the liver and the army general. The connections themselves are created by the supposed existence of the system of the ducts, the function of which is to cause circulation of the blood and air, to moisten the bones and ligaments and to lubricate the joints.

The twelve main meridians come in pairs and are arranged symmetrically on the left and the right side of the body. Six ducts or vessels belong to the principle of Eum and six to the principle of Yang so that two vessels are attributed to each of the three subdivisions of Eum and Yang. The names of the vessels indicated their respective affinity to the elemental forces and to particular organs of the body.

As mentioned above, these meridians are deeply imbeded in the muscles; however at three hundred and sixty-five points, they emerge to the surface and thus present the points for needling. The number three hundred sixty-five is significant, for it parallels the days of the year as well as the muscular junctions of the body.

The confidence in the therapeutic value of acupuncture is closely connected with the belief in the forces that created the world and whose interaction cause the balance within the universe and within the body. These forces, Eum and Yang, are theoretically supposed to balance each other completely but are, in reality, in a constant state of conquest and defeat, of ebb and flow, as it is expressed in nature in the change from day to night. Within the body too, the distribution of the two elemental forces is uneven.

The complicated relationship of the dual power with the various parts of the body can function smoothly only if the flux of Eum and Yang is uninterrupted. When there is stagnation in certain parts of the body and hence a deficiency in other, the result is disease. The twelve meridians are the supposed carriers of the two cosmic forces, and if stagnation occurs, it takes place within these meridians. It is thought that by puncturing the meridians at those points which are connected with the diseased organ, the evil air that caused the stagnation is forced to escape and

circulation can set in again.

Moxa, or moxibustion, has a purpose similar to acupuncture, that is, to bring into proper balance the flow of Eum and Yang. Moxibustion (ignipuncture), which is based on heat, is therefore of the nature of Yang. It is very highly recommended in all diseases which are caused by the disequilibrium of Eum.

The practice of moxibustion consists of the application to the skin of combustible cones of powdered leaves of *Artemisia vulgaris*. These cones are placed on particular spots and are ignited; they are extinguished only after they burn down to the skin and a blister is formed. But moxa can sometimes also be applied to the acupuncture points after the needle has been withdrawn.

The practice of orthodox oriental medicine has continued to the present day without major changes ever since the *Hwang-Je-Nae-Gyeong-So-Mun* was composed. The taking of the pulse is still the most important means of diagnosis, medicines, derived from the mineral, animal and vegetable kingdoms, though more numerous and more specific than described in the *Nae-Gyeong*, are still applied according to the elemental principles that are the basis of Oriental cosmogony. And even the practice of acupuncture and moxibustion has survived, despite the fact that these treatments must be exceedingly painful to the patient.

### The Five Elements and the Eum and Yang

The theory of the five elements (O-Haeng 五行) is no doubt of Chinese origin, and its existence in ancient times is proven by many old documents. The essence of this ancient tradition is that Eum and Yang, in addition to exerting their dual power, subdivided into water, fire, metal, wood, and earth. Man, who was said to be the product of heaven and earth by the interaction of Eum and Yang, also contains, therefore, the five elements. This close relationship between the five elements and the human body was also extended to human actions.

The sequence of the five elements varies according to the view point with which they are enumerated, for they are said to destroy one

another and to create one another. The Nae-Gyeong explains the mutual victories of the elements in the following manner: "Wood brought in contact with metal is felled; fire brought in contact with water is extinguished; earth brought in contact with wood is penetrated; metal brought in contact with fire is dissolved; water brought in contact with earth is halted". Thus the sequence of subjugation is:

(1) metal subjugates wood, (2) wood subjugates earth, (3) earth subjugates water (4) water subjugates fire, (5) fire subjugates metal

The sequence of creation is:

metal creates water, water creates wood, creates fire, fire creates earth, earth creates metal.

The five elements were also distributed over the seasons, i.e., each element was attached to a particular season; wood belonged to spring, fire belonged to summer, metal belonged to fall and water belonged to winter.

According to the Nae-Gyeong, man has six "viscera" (六臟) and six "bowels" (六腑). The viscera are the heart, the spleen, the lungs, the liver, the pericardium and the kidneys. They are credited with the capacity of storing, but not of elimination. They determine the functions of all the other parts of the body, including the bowels, and also of the spiritual resources and emotions. The six bowels, which are held to have the capacity of elimination but not of storing, are the gall bladder, the stomach, the large intestines, the small intestines, the bladder and the three foci, or three burning space (triple warmer).

The Yang (positive) and Eum (negative) are conceived of as two mutually complementary principles of which the Yang represents masculinity, light, warmth, dryness, hardness, activity, etc., while the Eum represents femininity, darkness, cold, moisture, softness, passivity, etc. All natural phenomena result from the ceaseless interplay of these two forces.

Also conspicuous in Chinese cosmology are the Five Elements, which are earth, wood, metal, fire, and water and which are regarded as abstract forces rather than as the actual embodiment of these substances. Each element is believed to follow its preceding element in a fixed sequence, and hence each period of history is regarded as having flourished under

the aegis of some one particular element. Extensive correlations are also made, as we shall see, of the Five Elements with the five directions (Four compass points plus the center), four seasons, five primary colors, five tastes, five notes of the scale, etc.

## The Meridians

The Nae-Gyeong describes the meridians under the following five headings: twelve main meridians, fifteen connecting meridians, twelve meridian muscles, twelve meridian divergencies and eight extra meridians. Each of the five groups is subdivided into about twelve sections for each category of meridian.

Recognition of what are called the "meridians" of the human body is one of the fundamentals of the theory and practice of acupuncture, the form of medical treatment originally developed in ancient China, but now gradually finding a respected place in Western medicine.

The meridians need to be conceived as the paths of circulation and influence of certain forms of essential energy called in Oriental medicine Gi → (vital energy) in the body. The meridians are the pathways along which flows the essence of vitality. This flow of essential energy, Gi, along the meridians, might in reality be a wave of electrical depolarisation travelling along the circulation channels of Gi and Hyeol (blood, nutritional elements, circulatory system). The meridians are in direct relationship with such vital phenomena as growth, metabolism, nutrition of the six viscera the six bowels, the circulatory systems and of the nervous systems.

The meridians can be best regarded as a communications system, a system consisting basically of meridian complexes, each being associated with a particular physiological unit of the body, the units being the twelve basic organs distinguished as such in oriental medicine, i.e., the lungs, the large intestine, the stomach, the spleen, the heart, the small intestine, the bladder, the kidneys, the pericardium, the triple warmer, the gall bladder and the liver. The oriental medicine normally speak of the meridians in pairs and they distinguish the members of each pair by

reference to the arm or leg, thus indicating the main location of the particular meridian instead of the particular organ to which it is related:

Sunlight Yang (Yang-Myeong)	{ arm-large intestine leg-stomach
Lesser Yang	{ arm-triple warmer leg-gall bladder
Greater Yang	{ arm-small intestine leg-bladder
Greater Eum	{ arm-lung leg-spleen
Absolute Eum	{ arm-pericardium (circulation-sex) leg-liver
Lesser Eum	{ arm-heart leg-kidney

When the function of a meridian becomes either debilitated or overstressed, change are reflected in both the internal organs, in the circulatory system and in the nervous system. In turn, any change or dysfunction of an internal organ can be controlled through the meridians where the vital energy maintains an intimate relationship to both stress and to disability. The therapy is directed toward stimulating or depressing the energy in the meridians concerned; to do this, the disorder or disequilibrium must be diagnosed and its cause located through a study of the pulse.

“The twelve meridians are the basis of all theory and treatment the means whereby man is created, the means whereby diseases occur, the means whereby man is cured, the means whereby diseases arise”

(Nae-Gyeong).

The foundation of acupuncture rests upon the relationship that exists between a specific area on the surface of the skin and a specific organ.

Although the meridians are the very foundation of acupuncture, they cannot be satisfactorily explained by comparing them with the neural pathways or the vascular networks. Such an explanation would not fall within the spirit of oriental medicine. Even though dissection may clearly

show both nerves and vessels, as we have said, the meridians cannot be discovered by this technique.

"The harmony of the energy must be directed in order to regulate the vital force; for that reason it is necessary to penetrate the Eum-Yang". The profound understanding of the existence of the meridians lies within this concept of the Eum-Yang.

## Twelve Main Meridians

### I. Su-Tae-Eum-Pye-Gyeong (Three Arm Greater Eum Lung Meridian)

The meridian commences on the upper body at the second interclavicular space; it mounts slightly before descending to the armpit and the inside of the arm along which it continues to end at the tip of the thumb.

The meridian of the Lungs is bilateral and has eleven points.

### II. Su-Yang-Myeong-Dae-Jang-Gyeong (The Arm Yang-Myeong (Sunlight) Large Intestine Meridian)

The meridian commences at the tip of the index finger from where it mounts the outside of the arm, over the shoulder and the side of the neck to end at a point near the nose.

The meridian of the Large Intestine is bilateral and has twenty points.

### III. Jog-Yang-Myeong-Wi-Gyeong (The Leg Yang-Myeong (Sunlight) Stomach Meridian)

The meridian commences on the face; the trajectory descends down the front of thorax and abdomen, down the outer surface of the leg to end at the tip of the second toe.

The meridian of the Stomach is bilateral and has forty-five points.

### IV. Jog-Tae-Eum-Bi-Gyeong (The Leg Greater Eum Spleen Meridian)

The meridian commences at the tip of the great toe where it mounts the inside surface of the leg up the front of the trunk to end at a point upon the thorax.

The meridian of Spleen is bilateral and has twenty-nine points.

### V. Su-So-Eum-Sim-Gyeong (The Arm Lesser Eum Heart Meridian)

The meridian commences near the armpit and descends along the internal surface of the arm to end at the tip of the little finger.

The meridian of the heart is bilateral and has nine points.

## **VI. Su-Tae-Yang-So-Jang-Gyeong (The Arm Greater Yang Small Intestine Meridian)**

The meridian commences at the tip of the little finger and mounts along the outside surface of the arm, passes behind the shoulder, over the scapula, mounts the neck to the face to end at a point near the ear.

The Meridian of small Intestine is bilateral and has nineteen points.

## **VII. Jog-Tae-Yang-Bang-Gwang-Gyeong (The Leg Greater Yang Bladder Meridian)**

This is the longest of all twelve main meridians and eight extra meridians. The meridian commences upon the face and contours the head to the back of the neck from where it descends the vertebral column to the coccyx; to remounts to the scapula and descends again along a line parallel to the first trajectory, descends down the back part of the leg to the malleolus from where it follows the outer edge of the foot to end at the fifth toe.

The meridian of the Bladder is bilateral and has sixty-seven points.

## **VIII. Jog-So-Eum-Sin-Gyeong (The Leg Lesser Eum Kidney Meridian)**

The meridian commences at the sole of the foot from where it mounts the length of the leg and thigh and the front of the abdomen and thorax to end at a point below the clavicle.

The meridian of the Kidney is bilateral and has twenty-seven points.

## **IX. Su-Gweol-Eum-Sim-Po-Gyeong (The Arm Absolute Eum Pericardium Heart Constrictor Meridian)**

The meridian commences at a point near nipple from where it descends along the inside of the arm to end at the tip of the second finger.

The meridian of the Pericardium (Heart Constrictor) is bilateral and has nine points.

## **X. Su-So-Yang-Sam-Cho-Gyeong (The Arm Lesser Eum Triple Warmer (Three Heater) Meridian)**

The meridian commences at the tip of the third finger, mounts the back of the arm to pass over the shoulder and up the neck to the head where it contours the ear and the temple to end at the outer edge of the

eyebrow.

The meridian of the Triple Warmer (Three Heater) is bilateral and has twenty-three points.

### **XI. Jog-So-Yang-Dam-Gyeong (The Leg Lesser Yang Gall Bladder Meridian)**

The meridian commences at the face, contours the head to the mastoid, goes forward again and then over the head, to the back of the neck to the axilla, down the front of the thorax and abdomen, down the inside of the leg to end at the tip of the fourth toe.

The meridian of the Gall bladder is bilateral and has forty-four points.

### **XII. Jog-Gweol-Eum-Gan-Gyeong (The Leg Absolute Eum Liver Meridian)**

The meridian commences at the tip of the first toe, mounts along the inside surface of the leg and thigh, along the trunk to terminate at a point on the thorax.

The meridian of the Liver is bilateral and has fourteen points.

### **The Eight Extra Meridians**

#### **EI. Dog-Maeg-Gyeong (The Governing Vessel Meridian)**

The meridian commences at a point on the coccyx and mounts the back along the vertebral column, over the head to end on the upper gum.

The meridian of the Governing Vessel is unilateral and has twenty-eight points.

#### **EII. Im-Maeg-Gyeong (The Conception Vessel Meridian)**

The meridian commences at a point on the perineum and ascends along the front of the body to end at the lower lip.

The meridian of the conception vessel is unilateral and has twenty-four points.

#### **EIII. Chung-Maeg (The Penetrating Vessel)**

This meridian together with the Im-Maeg-Gyeong arises in the uterus.

It ascends the coccyx, sacrum and lower lumbar spine, where it acts as the "Sea" of meridians. The superficial part goes over the groin at Gi-Ching S 30 and then up the Kidney meridian from Hoeng-Gol K 11 to

Yu-Mun K 21, Thereafter it goes over the thorax and throat to encircle the mouth.

The point of the Chung-Maeg Meridian consist of some points of the Stomach and Kidney Meridians.

#### **EIV. Dae-Maeg (The Girdle Vessel)**

The meridian encircles the body at the level of the waist-Dae-Maeg G 26, O-Chu G 27, and Yu-Do G 28.

The points of the Dae-Maeg Meridian consist of some points of the Gall Bladder Meridian.

#### **EV. Yang-Gyo-Maeg (The Yang Heal Vessel)**

The meridian begins near the external malleolus at Sin-Maeg B 62, then goes to Bog-Sam B 61, up the leg to Yang-Bo G 38, Geo-Ryo G 29, over the lateral side of the body to No-Su SI 10, Gyeon-U LI 15, Geo-Gol LI 16, over the neck and face via In-Yeong S 9, Ji-Chang S 4, Myeon-Goe-Ryo (Face-Geo-Ryo) S 3, Seung-Eub S 1, Jeong-Myeong B 1 to end at Pung-Ji G 20.

The points of the Yang-Gyo-Maeg Meridian consist of some points of the Bladder, Gall Bladder, Small Intestine, Large Intestine and Stomach Meridian.

#### **EVI. Eum-Gyo-Maeg (The Eum Heel Vessel)**

The meridian begins on the medial side of the foot near Yeon-Gog K2, goes to Tae-Gye K3, Jo-Hae K6, Gyo-Sin K 8 and up the leg, abdomen and thorax, to the superclavicular fossa near Gyeol-Bun S 12. Thence it goes in front of In S 9, to the medial corner of the eye at Jeong-Myeong B 1.

The points of the Eum-Gyo-Maeg Meridian consist of some points of the Kidney, Stomach and Bladder Meridian.

#### **EVII. Yang-Yu-Maeg (The Yang Linking Vessel)**

The meridian starts below the lateral malleolus at Geum-Mun B 63, then goes up the lateral side of the body to Yang-Gyo G 35, Go-Geo-Ryo (Thigh-Geo-Ryo) G 29 and Il-Weol G 24.

Then from Il-Weol G 24 it passes behind the shoulder to Bi-No LI 14, No-Hoe T 13, No-Su SI 10, Cheon--Ryo T 15, Dam-Gyeon-Jeong (Gall-

Bladder-Gyeon-Jeong) G 21, Du-Yu S 8, Bon-Sin G 13, Yang-Baeg G 14, Du-Im-Eub (Head-Im-Eub) G 15, Mog-Chang G 16, Jeong-Yeong G 17, Seong-Lyeong G 18, Noe-Gong G 19, Pung-Ji G 20, Pung-Bu GV 16, to end at A-Mun GV 15.

The points of the Yang-Yu-Maeg Meridian consist of some of the Bladder, Gall Bladder, Large Intestine, Triple Warmer, Small Intestine, Stomach, and Dog-Maeg Meridians.

#### **EVIII. Eum-Yu-Maeg (The Eum Linking Vesel)**

The meridian starts on the medial side of the lower leg at Chug-Bin K 9, ascending the thigh and abdomen through Bu-Sa Sp 13, Dae-Hoeng Sp 15, Bog-Ae Sp 16, Bog-Gi-Mun (Abdomen-Gi-Mun Liv 14), and then over the chest to Cheon-Dol CV 22, to end at the larynx at Yeom-Cheon CV 23.

The points of the Eum-Yu-Maeg Meridian consist of some points of the Kidney, Spleen, Liver and Im-Maeg Meridians.

### Gie (氣); Life energy

The concept of life energy, Gie (氣), is quite foreign to and little understood by western medical thought. According to the Oriental hypothesis, the body is endowed with a fixed energy (invisible force) quotient at birth, which enable a man to breathe, to digest, to move, to think etc. At the same time, the Gie (氣) is depleted through the change of daily living, and is augmented and transferred by energy obtained from food and air (food is considered to be a source of replenishment of depleted body energy rather than fuel to be metabolized by the body). Energy imbalance—its excess or insufficiency—is the root of illness; its absence is death.

This energy might in reality be a wave of electrical depolarization, and is considered to circulate through the body in a well-defined cycle, moving in a prescribed sequence from meridian to meridian and from organ to organ, flowing partly at the periphery and partly in the interior of the body. Like the western concept of "nerve-energy potential", Gie (氣) is a dynamic force in constant flux. Energy is not only the force maintaining bodily process but also the primary component of all physiological activities. Gie (氣) activates all the processes of the body, the circulation, lubrication, sweating, urination, etc. In acupuncture, if the needle fails obtain Gie (氣), no effect is seen, the acupuncture treatment will be fruitless. It is said that the Gie (氣) completes 50 circulations in the body every 24 hours, 25 cycles along with the yang (陽) meridians during the

daytime and 25 cycles along with Eum meridians during the night.

### Yeong Gie (營氣); Nourishing energy

Gie (氣) circulates in the body through the meridians and blood-vessels, and between the skin and flesh. Gie (氣), which circulates through the meridians and blood-vessels, is called Yeong Gie (Nourishing energy) formed by purer part of food and water digested in the stomach to nourish organs.

### Wi Gie (衛氣) Protecting energy

Gie, (氣), which circulates between the skin and flesh outside of the meridian and blood-vessels, is called Wi Gie (Protecting energy) formed by the less pure part of food and water digested in the stomach. The important function of Wi Gie (Protecting energy) is the protection of the body from outside invading evils. If the Wi Gie (protecting energy) is too weak to protect, the meridian will become empty and hollow, will cause the invasion of evils successful and the patient will fall a victim to the disease.

## Chapter V Pro-puncture and Con-puncture

### (Tonification and Sedation)

4. Pro- and Con-puncturing by the rotation of the needle:

Pro-puncturing: Inserting the needle twisting clockwise. Con-puncturing: Inserting the needle twisting anticlockwise.

The only thing of importance in acupuncture is, regardless of the type of needle chosen or procedures applied, to stimulate or to disperse the right place. Following are the methods of tonification and sedation.

1. Pro- and Con-puncturing adjusted to the patient's respiration:
2. Pro-puncturing: Inserting the needle as the patient exhales and taking it out as he inhales. (breathing in)
3. Con-puncturing: Inserting the needle as the patient inhales and taking it out as he exhales. (breathing out)
4. Pro- and Con-puncturing by the direction of insertion:

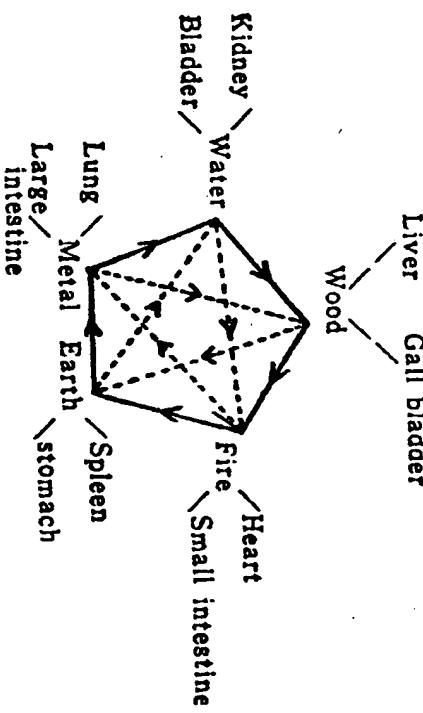
Pro-puncturing: Inserting the needle along with the direction of the meridian stream.

Con-puncturing: Inserting the needle against the direction of the meridian stream.

3. Pro- and Con-puncturing by the puncturing speed.

Pro-puncturing: Inserting the needle slowly and withdrawing it slowly, and pressing the point rapidly right after the withdrawal of the needle.

Con-puncturing: Inserting and withdrawing the needle rapidly, and pressing the point slowly after the withdrawal of the needle.



Creates ..... Destroys

Fig.

For example, if the liver is under-active, tonify the water point (Liv8), the mother (preceding element) of wood, of self-meridian, and also tonify the water point (K10) of the kidney meridiae, the mother meridian of the liver meridian. If the liver is over-active, sedate the fire point (Liv2), the son (following element) of wood, of self-meridian also sedate the fire point (H8) of the heart meridian, the son meridian of the liver meridian.

The following are the points of tonification and sedation of the meridians:

1. Negative Meridians (Eun meridians)

Meridian	Over-active (sedate)	Under-active (tonify)
Lung(肺)	L5(尺澤)	K10(陰谷)
Heart(心)	H7(神門)	Sp3(太白)
Liver(肝)	Liv2(行間)	H8(少府)
Spleen(脾)	Sp3(商丘)	L8(經渠)
Kidney(腎)	K1(涌泉)	Liv 1(太數)
Pericardium(心包)	P7(太陵)	Sp3(太白)

2. Positive Meridians (Yang meridians)

Meridian	Over-active (sedate)	Under-active (tonify)
Large(大腸) intestine	Li2(二間)	B66(通谷)
Small(小腸) intestine	H3(少海)	S36(三里)

Bladder (膀胱)	G38(環跳)	Si5(陽谷)	G43(後溪)	B66(通谷)
Stomach (胃)	S45(厥陰)	L11(商陽)	S41(解谿)	Si5(陽谷)
Triple(三焦) warmer	B65(束骨)	G41(臨泣)	B67(至陰)	L11(商陽)

## Chapter VI Meridian(經絡)

The meridians are the paths of circulation and influence of Gie (vital energy), which enable a man to move. Each meridian is associated with a particular unit of the body, the units of the twelve basic organs such as the lung, the large intestine, the stomach, the spleen, the small intestine the bladder, the kidneys, the pericardium, the triple warmer, the gall bladder and the liver. All the acupuncture points are belong to any one of these meridians, which is in practice very useful, for if a patient has a disease of the lungs, one could know immediately which meridian's acupuncture points to use. There are twelve(12) main meridians and eight(8) extra vessel meridians, and their points.

### The Categories of Acupuncture Points:

#### 1. The Five-Elements Points

Each main meridian has five element points, identified with the five elements—wood, fire, earth, metal, and water,—which are used according to the law of the 5-elements: for the Eum (陰) meridians the order is wood, fire, earth, metal, water; for the Yang (陽) meridians the order is metal, water, wood, fire, earth, from the tips of the fingers or toes to the elbow or knee. They are given special names imaged the flow of Gie (氣) along the meridian as the movement of water.

#### a) Well (#) points—(emerging point):

It is the place where the Gie (氣) emerges.

b) Gushing (湧) points—(flowing points):

It is the place where the Gie (氣) overflows.

c) Transporting (絡) point—(pouring point):

It is the place where the Gie (氣) pours along.

d) Penetrating (郄) point—(moving point):

It is the place where the Gie (氣) flows in torrents.

e) Uniting (合) point—(entering point):

It is the place where the Gie unites with other meridians, entering the organs.

2. In addition to the 5-elements points there are a few other points of importance on each meridians.

a) Cracked (○) point (accumulating point):

It is a gaps in the body where Gie and Hyol rendezvous, and is usually becomes sensitive when its meridian is affected by acute illness.

It is, therefore, the important point in diagnosing and treating a disease of its own meridian. They are: S 34 (委中), Si6(腎之), P4(太沖), Li7(瀕瀾), Li5(丘墟), B63(金門), K5(水東), G36(外丘), H6(陰都), Liv6(中都), T7(會宗), Sp8(地機).

b) Alarm (井) point:

The alarm points are located on the anterior surface of the body, and become sensitive to disturbances within meridians on which they are located. For further details, see para. (3) Abdominal and Dorsal Diagnosis, Chapter 3 Summary of Acupuncture Treatment.

c) Connecting (絡) point:

The connecting point connect coupled meridians at a

pulsing position by a secondary (or branches) meridian, and controls the flow of energy between organs related to one another. They are: L7(列缺), H5(列缺), P6(內關) SI(支正), L6(厲歷), T5(外關), B58(帶脈), G37(光明), S40(盤陰), Sp4(公孫), K4(太痏), Liv5(靈樞), CV15(大包), GV1(長強), Sp21(大包).

\* •CV15 and GV1 are the connecting points of Conception and Governing Vessels respectively.

\* •Sp21 is the Great Connecting Point of the spleen.

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### The Twelve Main Meridians

No.	Abreaviation	Enghsh Name	Chinese Name and Korean	No. of points	Page
I	L.	LUNG	手 太 隨 肺 經 Soo Tai Eum Pe-yeng	11×2	22
II	Li	Large Intestine	手 陽 明 大 陽 經 Soo Yang Myeong Dai Jang Gyeong	20×2	40
III	S	Stomach	足 陽 明 胃 經 Jok Yang Myeong Wi Gyeong	45×2	90
IV	Sp	Spleen	足 太 隨 肝 經 Jek Tai Eum Bi Gyeong	21×2	42
V	H	Heart	手 小 隨 心 經 Soo So Eum Sim Gyeong	9×2	18
VI	Si	Small intestine	手 太 隨 小 腸 經 Soo Tai Yan SoJang Gyeong	19×2	38
VII	B	Bladder	足 太 陽 膀 腱 經 Jok Tai Yang Bang Gwang Yyeong	17×2	134
VIII	K	Kidney	足 少 陰 腎 經 Jok So Eum Sin Gyeong	27×2	54

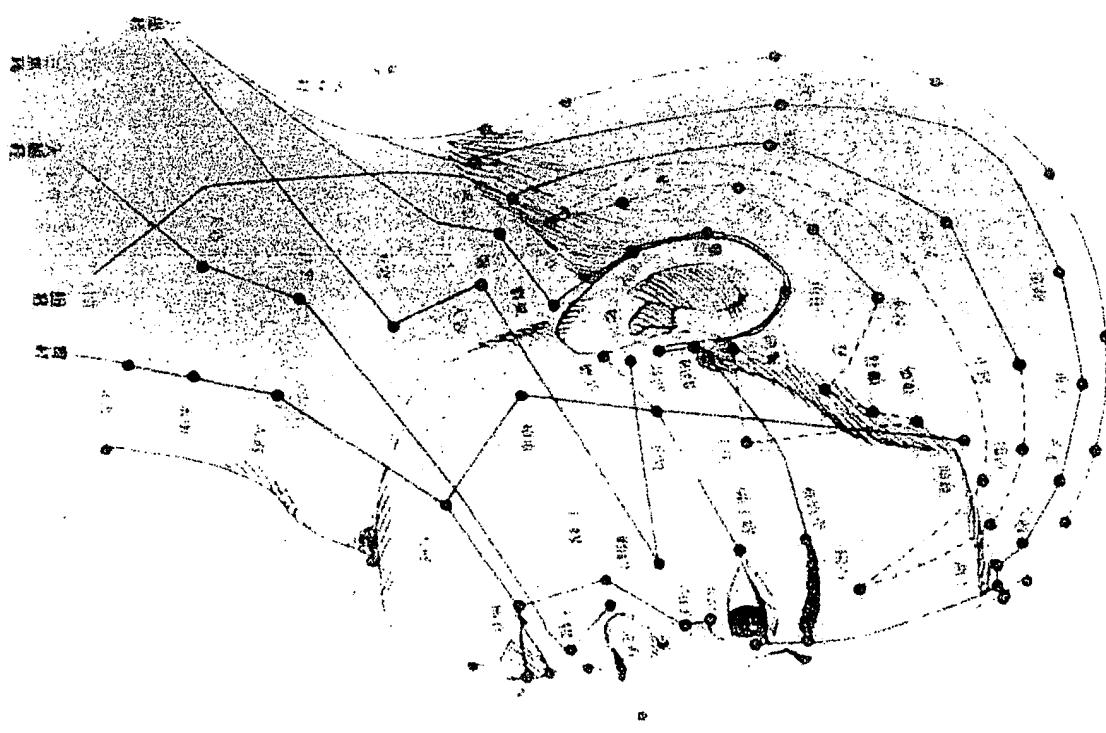
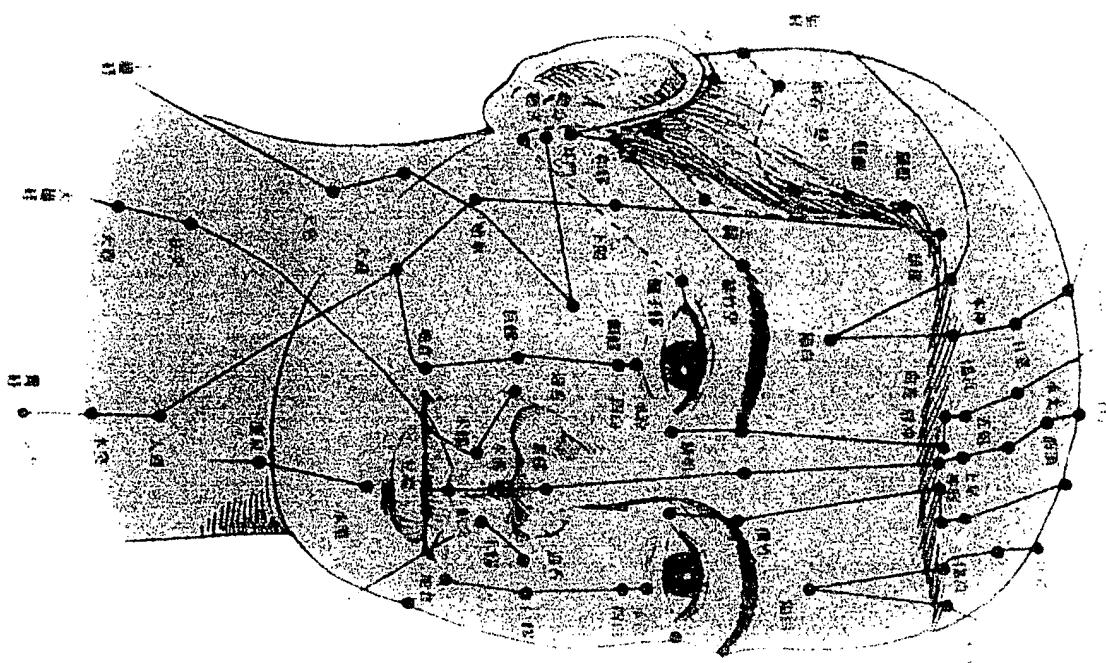
# 高麗 手指鍼の 十四氣脈穴

監修：医学博士 宋 台 錫  
原著：柳 泰 佑



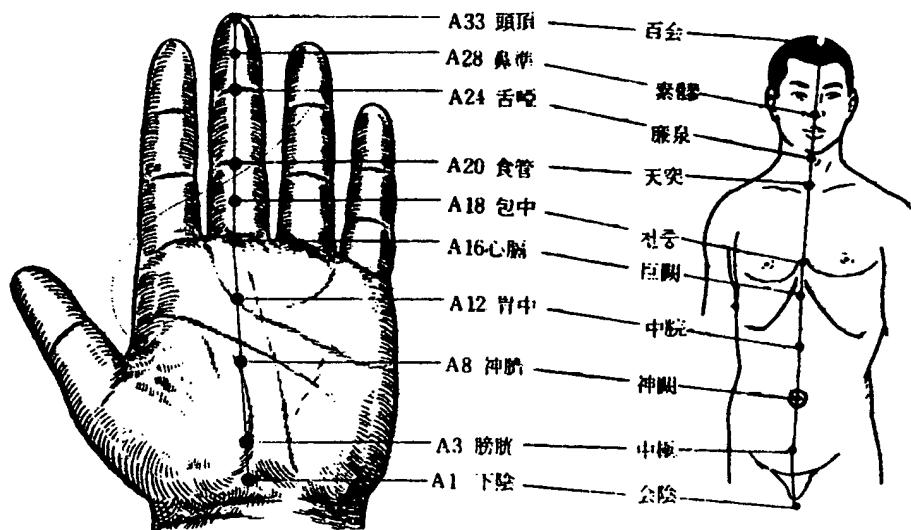
高麗 手指鍼學術研究會  
陰 陽 脈 診 出 版 社

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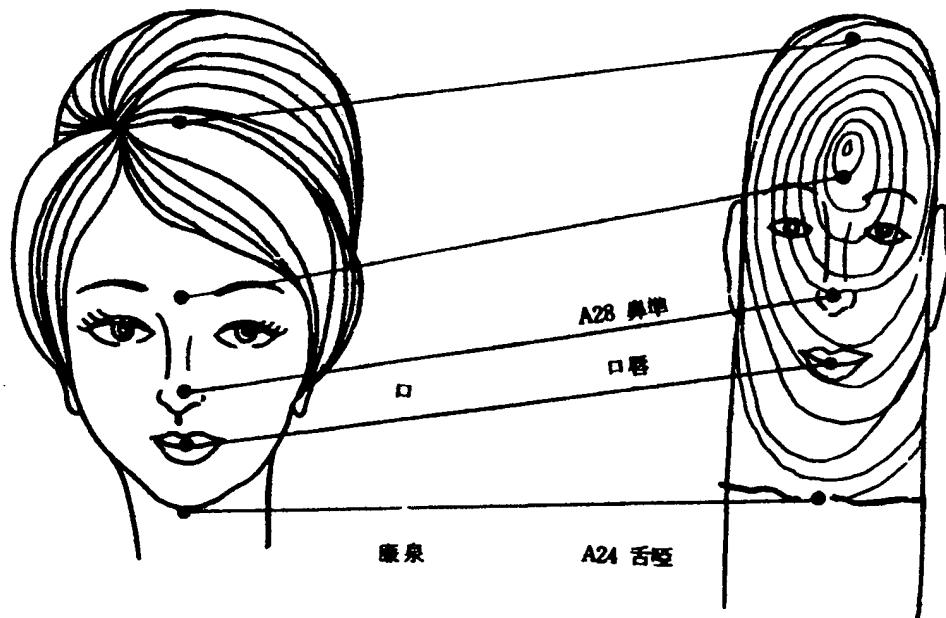


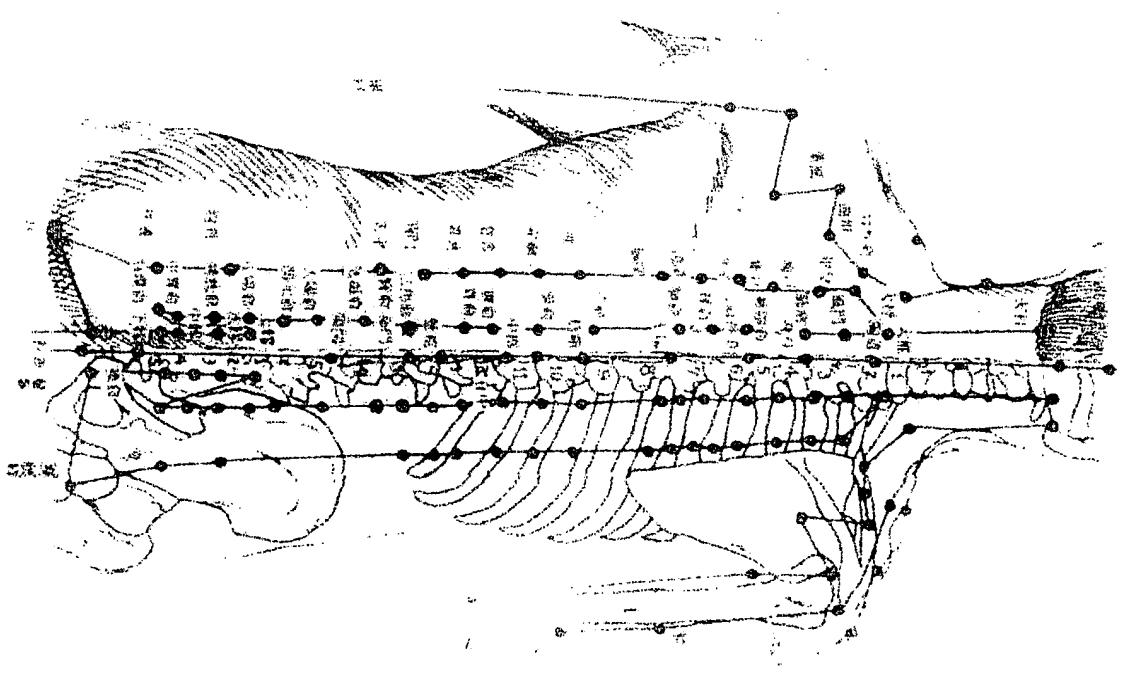
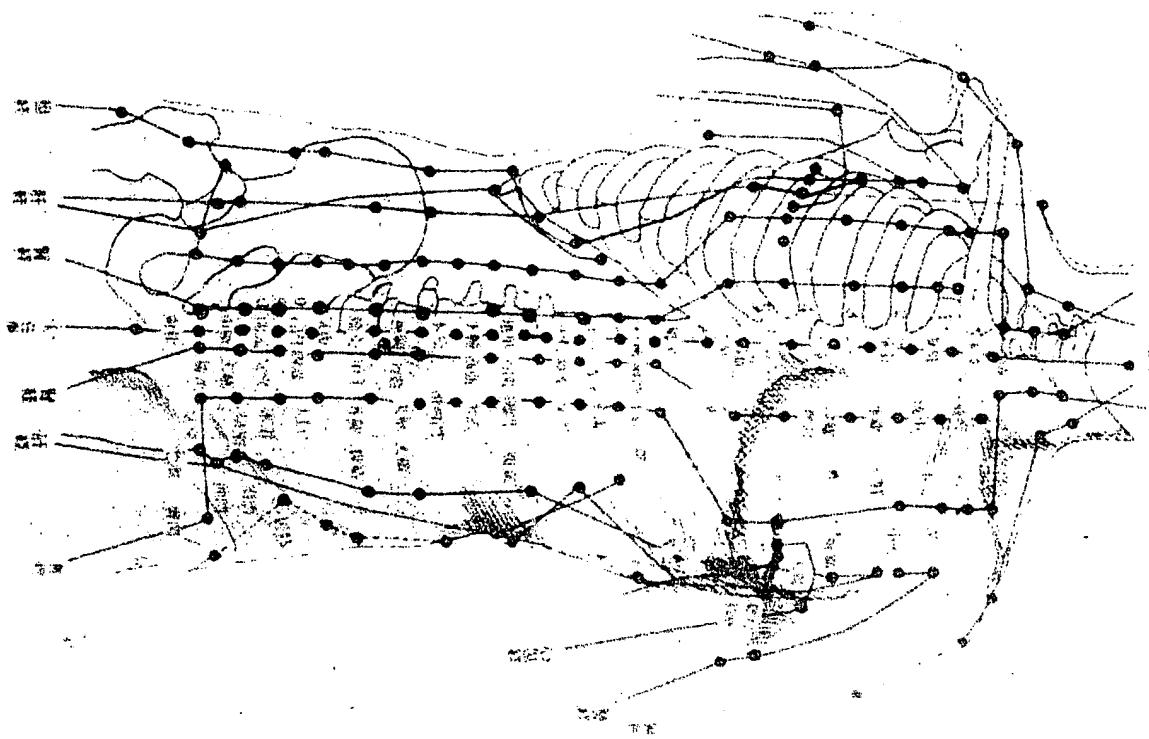
## 一. 手指の 人身相応

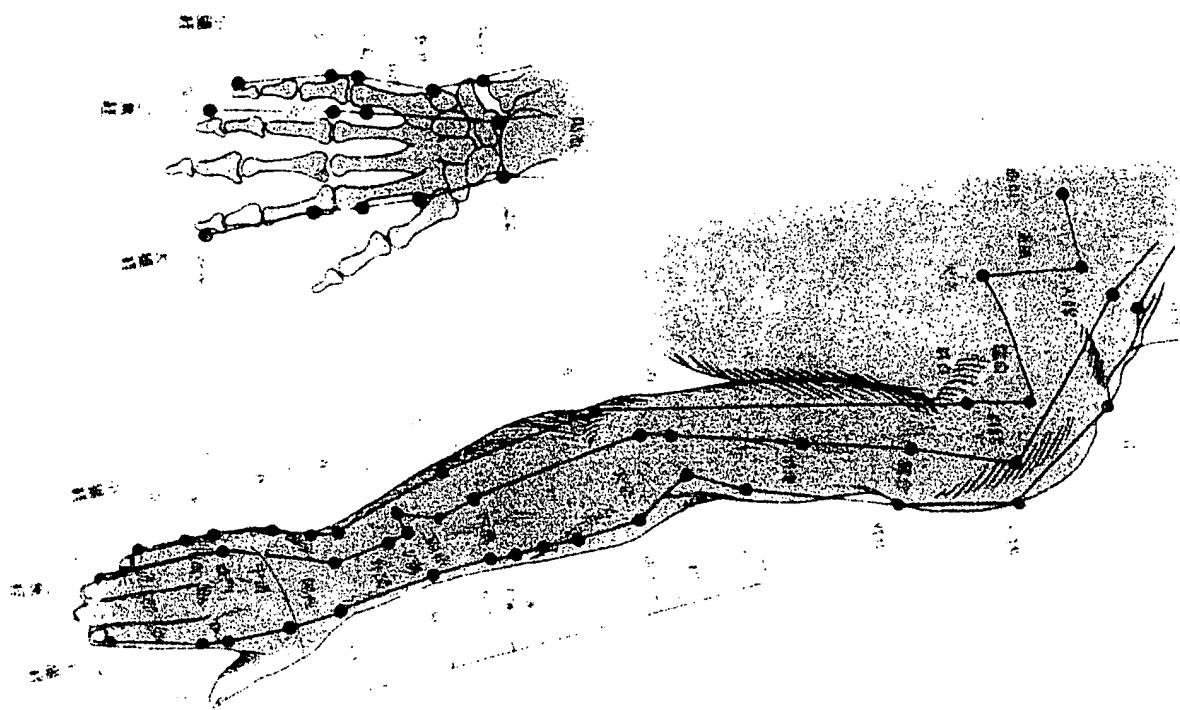
### 1. 任気脈と 任脈



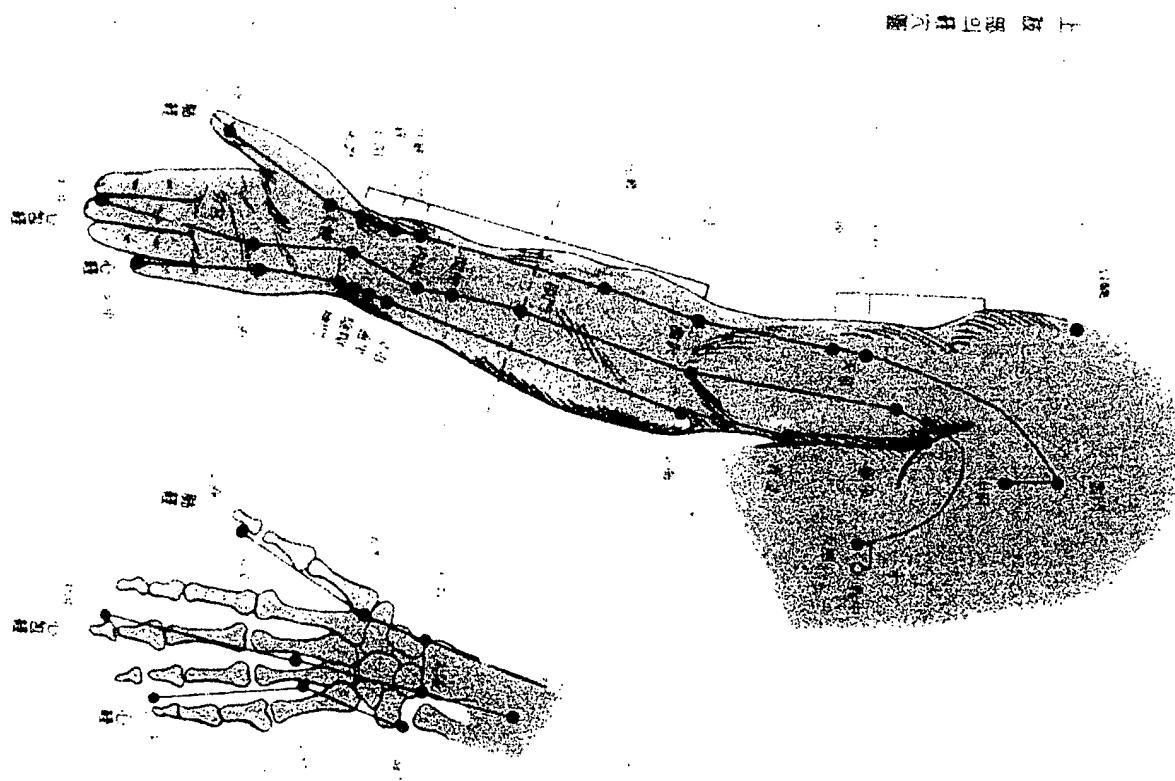
### 2. 中指と 頭面



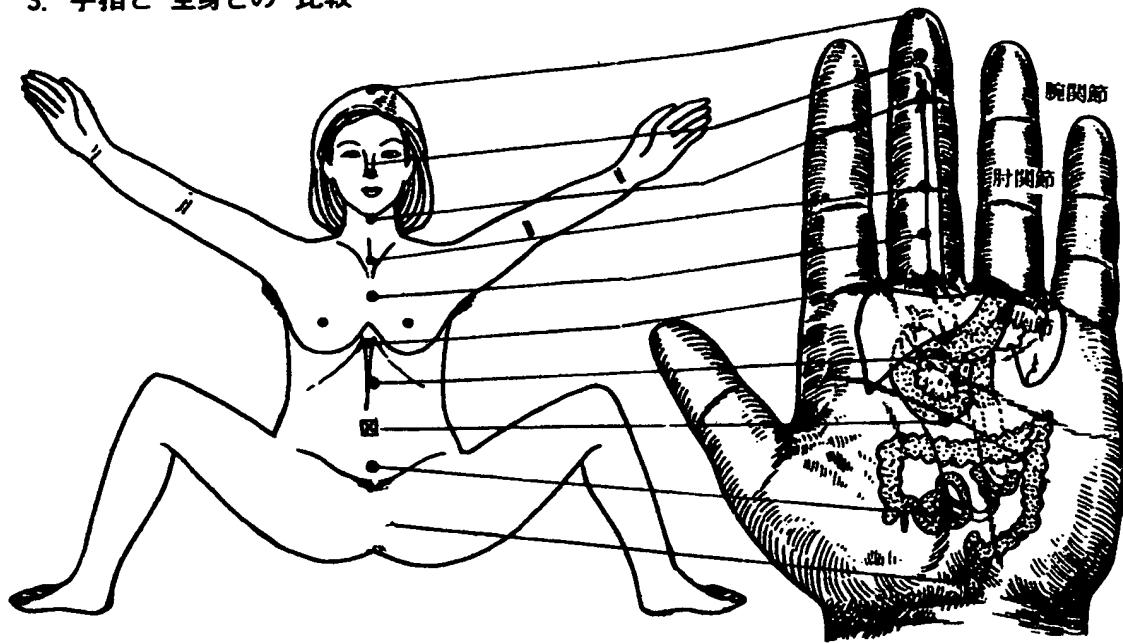




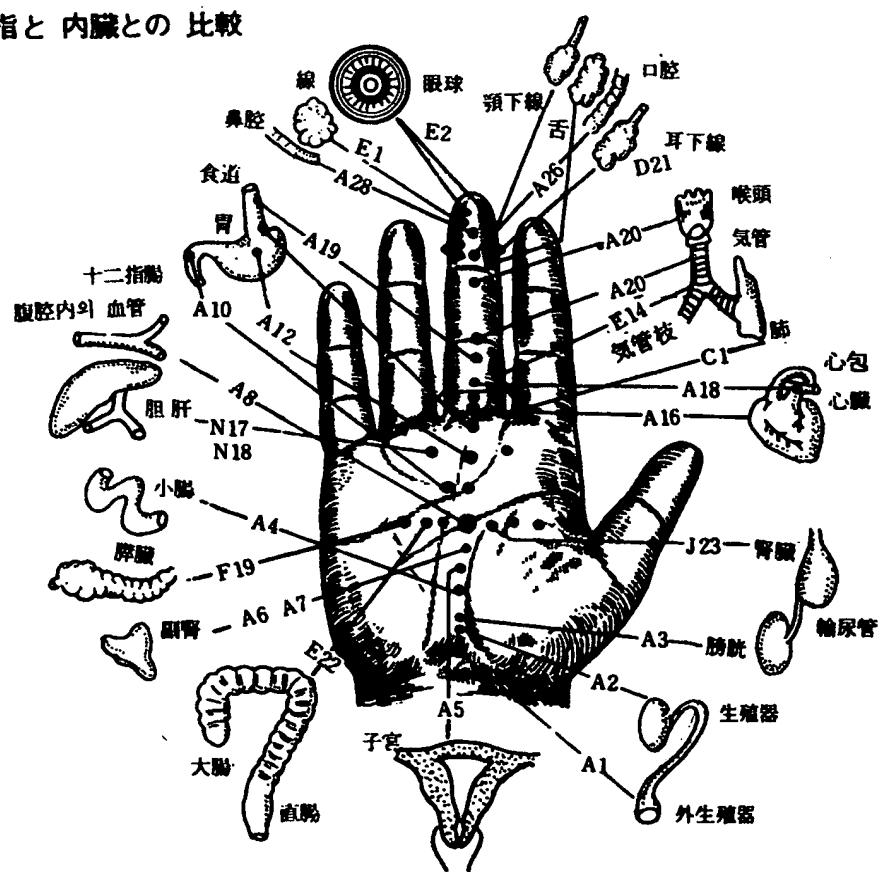
圖二十二 手部筋膜 第一



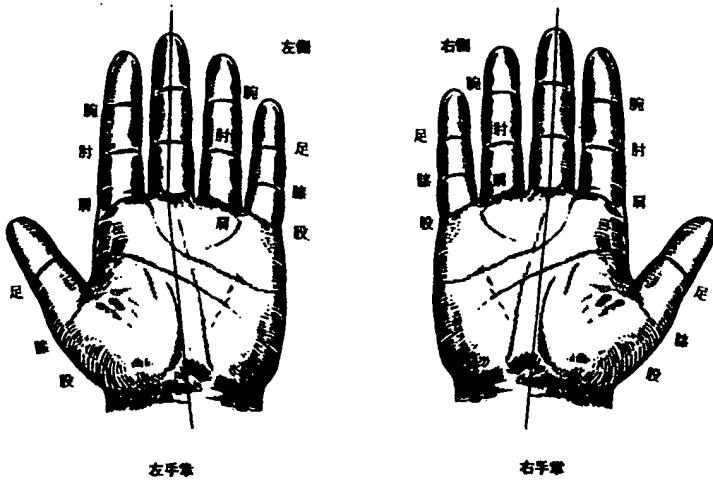
### 3. 手指と 全身との 比較



#### 4. 手指と 内臓との 比較



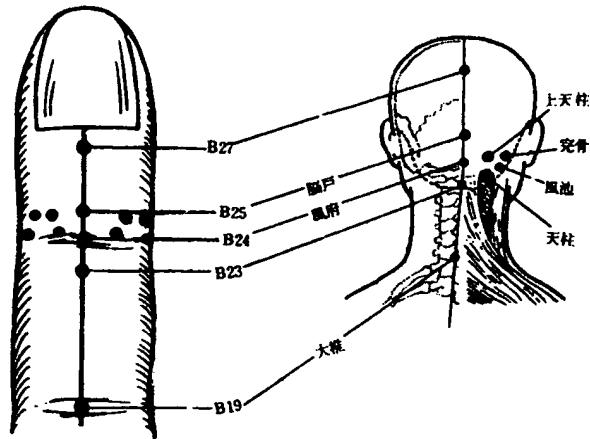
5. 手掌の 左右 配属



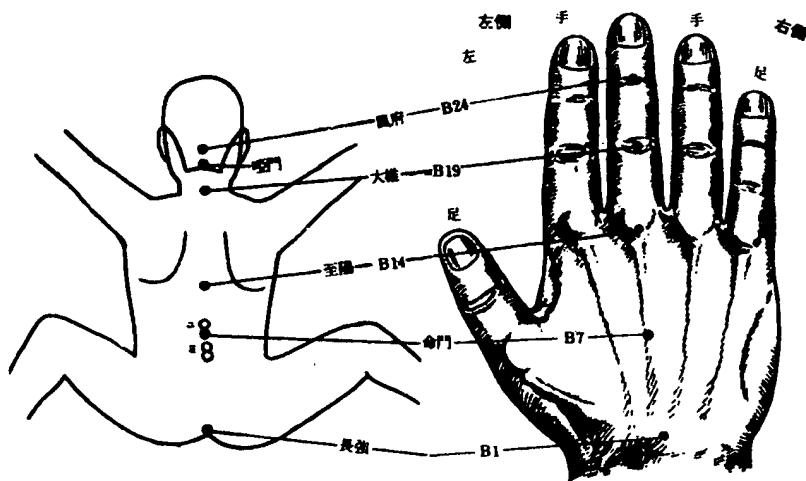
左手掌

右手掌

6. 中指背と 后頭との 比較



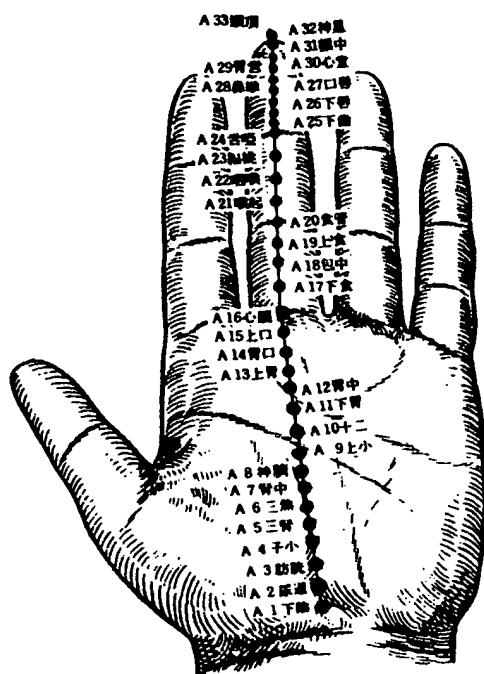
7. 手背と 后面との 比較



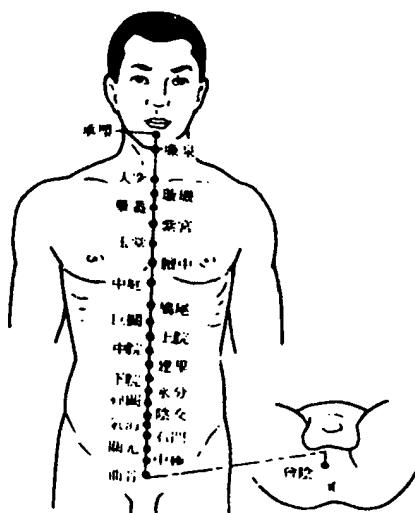
## 二. 十四気脈の 脈路概要

### A. 任氣脈

手掌部の正中を 通つて行くが A1 下陰を 起点にして 上行し A33 頭頂に 至る。



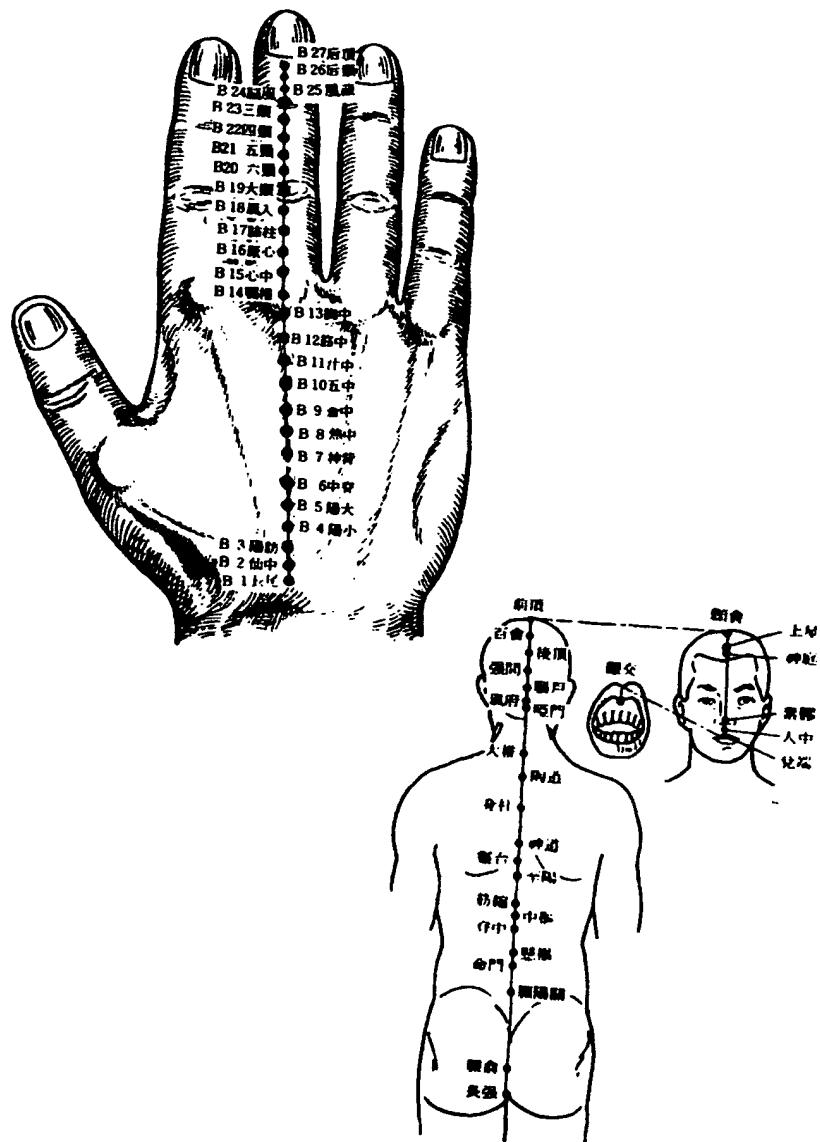
A 1 下陰	A 18包中
A 2 尿道	A 19上食
A 3 勝胱	A 20食管
A 4 子小	A 21喉起
A 5 三腎	A 22咽喉
A 6 三焦	A 23扁桃
A 7 腎中	A 24舌噬
A 8 神蹻	A 25下術
A 9 上小	A 26下脅
A 10 十二	A 27口脅
A 11 下胃	A 28鼻準
A 12 胃中	A 29胃管
A 13 上胃	A 30心掌
A 14 胃口	A 31額中
A 15 上口	A 32神星
A 16 心腦	A 33頸項
A 17 下食	



## B. 督氣脈

手背部の正中を通って B1 長尾から上行后頭に至る。

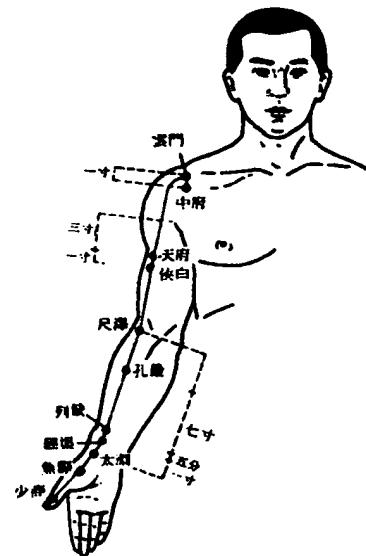
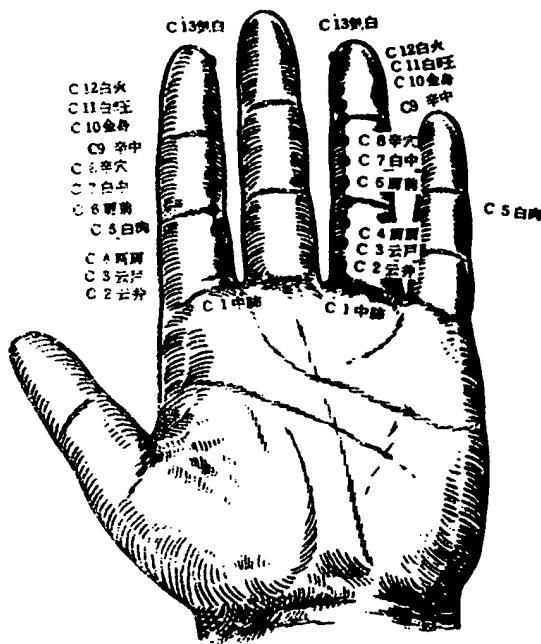
B 1長尾 B 2仙中 B 3陽膀 B 4陽小 B 5陽大 B 6中脊 B 7神背 B 8焦中 B 9倉中 B 10五中  
 B 11汁中 B 12筋中 B 13胸中 B 14腸椎 B 15心中 B 16厥心 B 17肺柱 B 18風入 B 19大頸 B 20六頸  
 B 21五頸 B 22四頸 B 23三頸 B 24腦風 B 25風藏 B 26舌頭 B 27后頸



### C. 肺気脈

行氣脈の 胃中穴を 起点にし 中肺に 向って 上行し 第二四指(中指側) 赤白際 内側一分に 上行し C13 氣白にで 終る。 (内側の 條線を 通って 上行する)

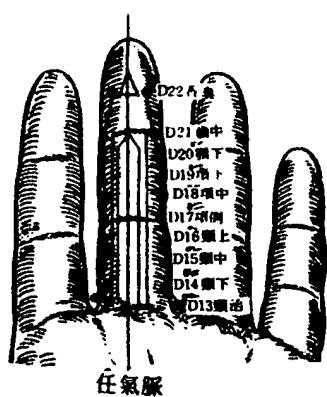
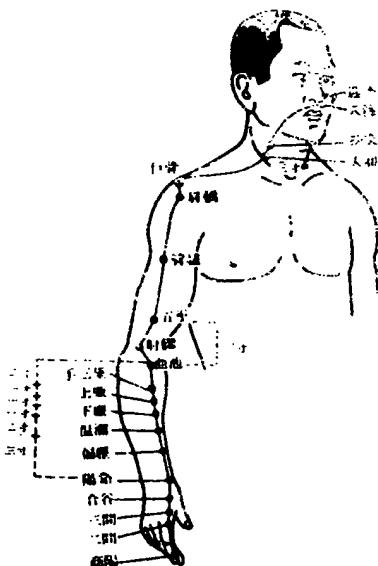
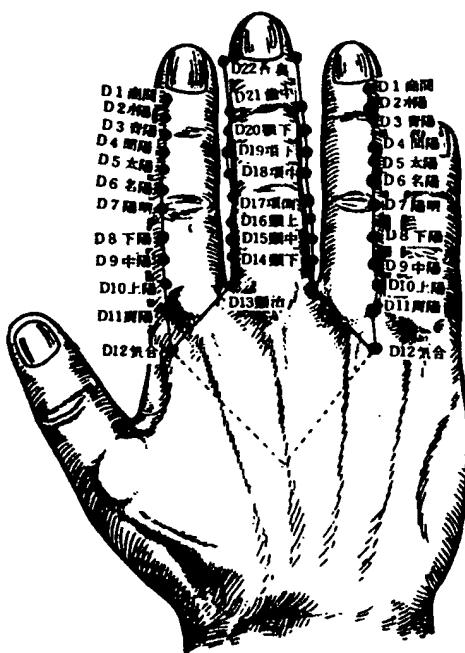
C 1 中肺 C 2 云井 C 3 云戸 C 4 肩肩 C 5 白肉 C 6 肩前 C 7 白中 C 8 辛穴 C 9 辛中 C 10 金身  
C 11 白旺 C 12 白火 C 13 氣白



## D. 大腸氣脈

肺氣脈の C13氣白を 起点にし 次指 第四指の 爪脣根部にて 発生し 赤入一部に 上行し D12に 至り 勝胱氣脈の I20腸道と 交會後 中指赤白際 内側一分に 上行し 中指三節両端にて 腹中に 入つた後 中指鼻準穴に 至る。(第二, 四指 背面外側 棱線に 流注する)

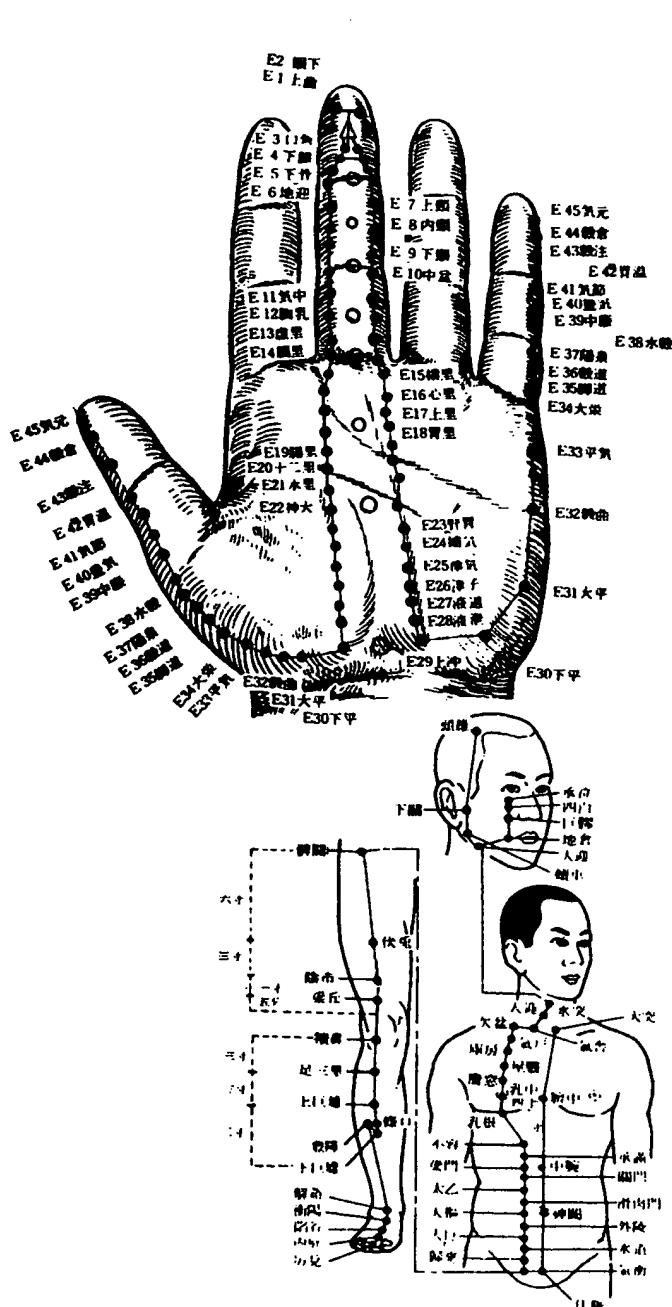
D 1商陽	D 2水陽
D 3青陽	D 4陽陽
D 5太陽	D 6名陽
D 7陽明	D 8下陽
D 9中陽	D 10上陽
D 11頸陽	D 12氣合
D 13頸治	D 14頸下
D 15頸中	D 16頸上
D 17頸側	D 18頸中
D 19頸下	D 20頸下
D 21齒中	D 22香鼻



## E. 胃気脈

中指 鼻準を起点にし 上歛にて 発生し 任氣脈 傍二分に 上行し 任氣脈に 下行しながら A 28鼻準にて E6に 下行し 中指三節から 二分に 下行し 中指一節からは 三分に 下行し 下陰傍上冲穴に 至り 拇指 小指 白際入二分 棱線を 下行して 氣元に 至る。

(第一、五指内面 外側棱線に 流注する)

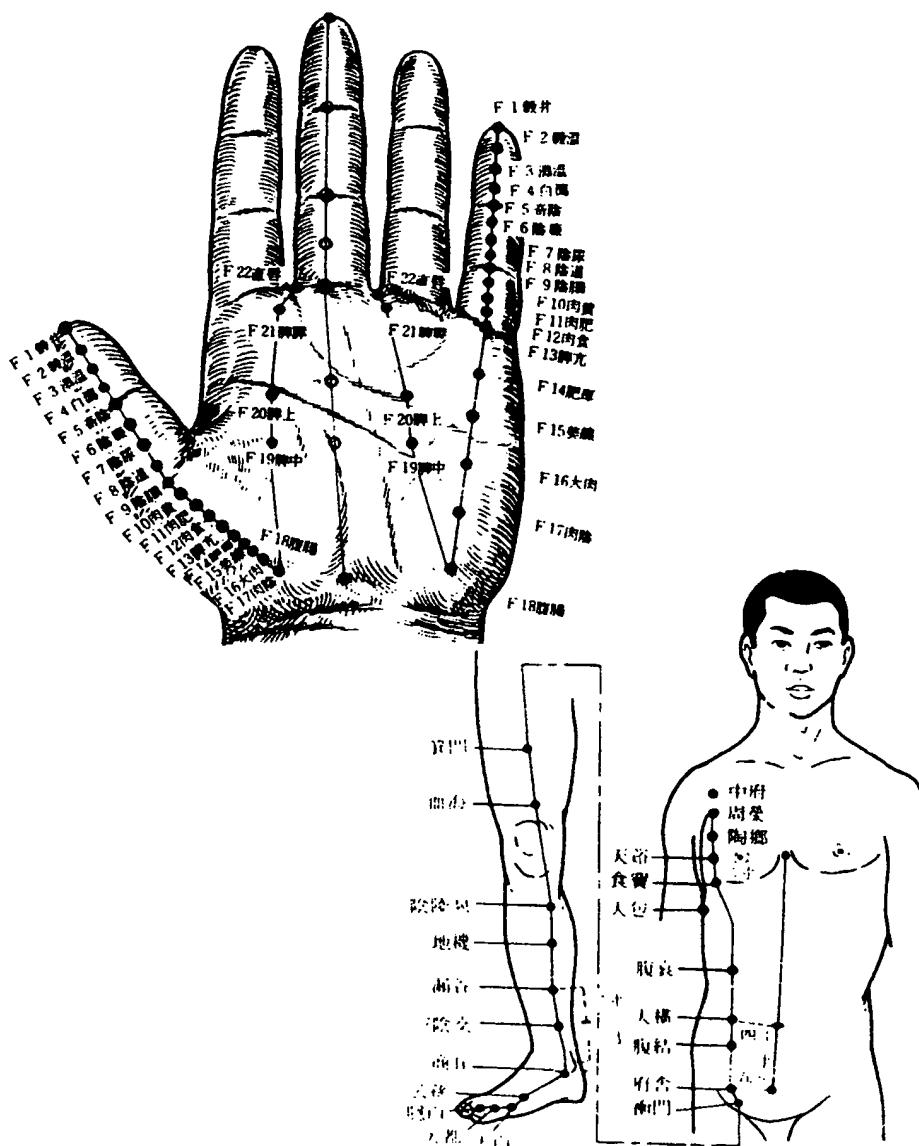


E 1上歛	E 19腸里
E 2眼下	E 20十一里
E 3口角	E 21水里
E 4下齦	E 22神人
E 5下脣	E 23脣胃
E 6地迎	E 24補氣
E 7上頬	E 25津氣
E 8内頬	E 26津子
E 9下頬	E 27液道
E 10中盆	E 28液泄
E 11氣中	E 29上冲
E 12胸乳	E 30下平
E 13脇乳	E 31大平
E 14脇曲	E 32穀曲
E 15横里	E 33平氣
E 16心里	E 34大榮
E 17上里	E 35脚道
E 18胃里	E 36穀道
E 19腸里	E 37陽泉
E 20十一里	E 38水穀
E 21水里	E 39中廉
E 22神人	E 40豐氣
E 23脣胃	E 41氣節
E 24補氣	E 42胃溫
E 25津氣	E 43穀注
E 26津子	E 44穀倉
E 27液道	E 45氣元

## F. 脾気脈

胃氣脈の E45氣元を起点に、拇指、小指 手掌下中央下 F1 滑井、F2 滑溫、F3 滑溫、F4 白鳥、F5 奇陰、F6 陰廉、F7 陰廉、F8 陰廉、F9 陰廉、F10 陰廉、F11 肉肥、F12 肉食、F13 脾元、F14 肥厚、F15 美線、F16 大肉、F17 肉陰、F18 腹陽、F19 脾中、F20 脾上、F21 脾脾、F22 直督にて穴は終るが、本枝脈は口輪にて終る。

F 1 滑井 F 2 滑溫 F 3 滑溫 F 4 白鳥 F 5 奇陰 F 6 陰廉 F 7 陰廉 F 8 陰廉 F 9 陰廉 F 10 陰廉  
F 11 肉肥 F 12 肉食 F 13 脾元 F 14 肥厚 F 15 美線 F 16 大肉 F 17 肉陰 F 18 腹陽 F 19 脾中 F 20 脾上  
F 21 脾脾 F 22 直督

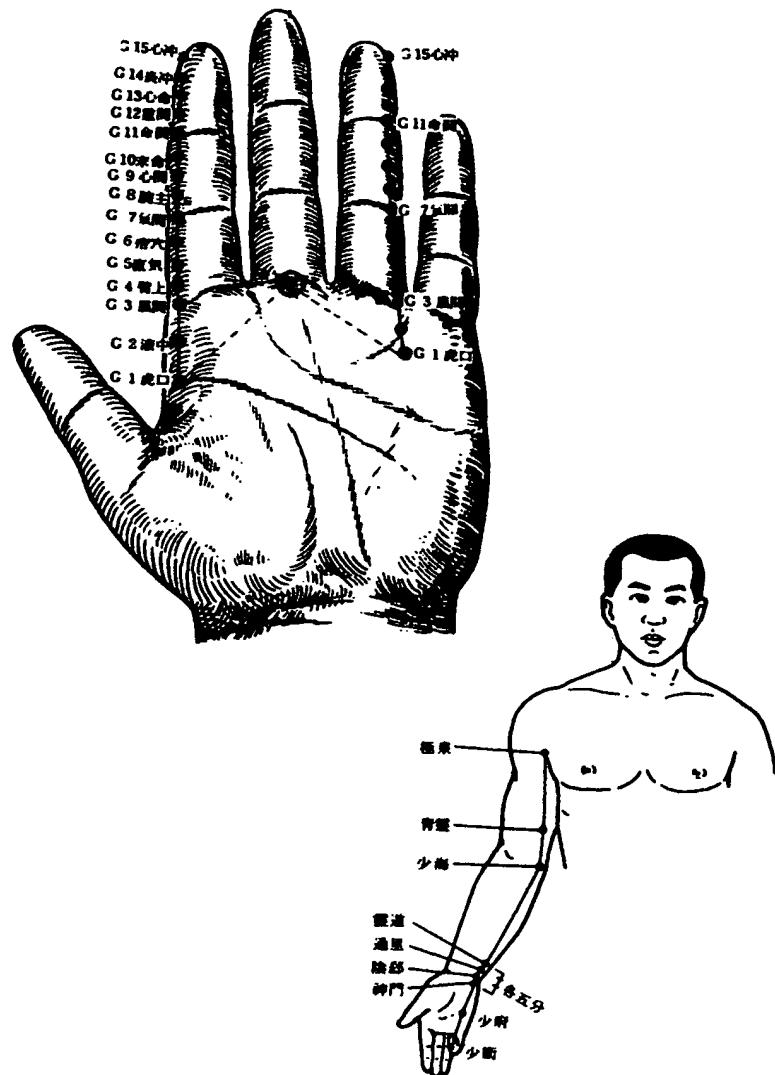


## G. 心氣脈

脾氣脈から 分枝を 受け継ぎ 心隔にて 発生し 穴は 生命線の 起始部である G 1にて 発生し  
大腸氣脈と 心包氣脈の 中間に 下行し G15にて 終つた。

(白際入 積線に 流注する)

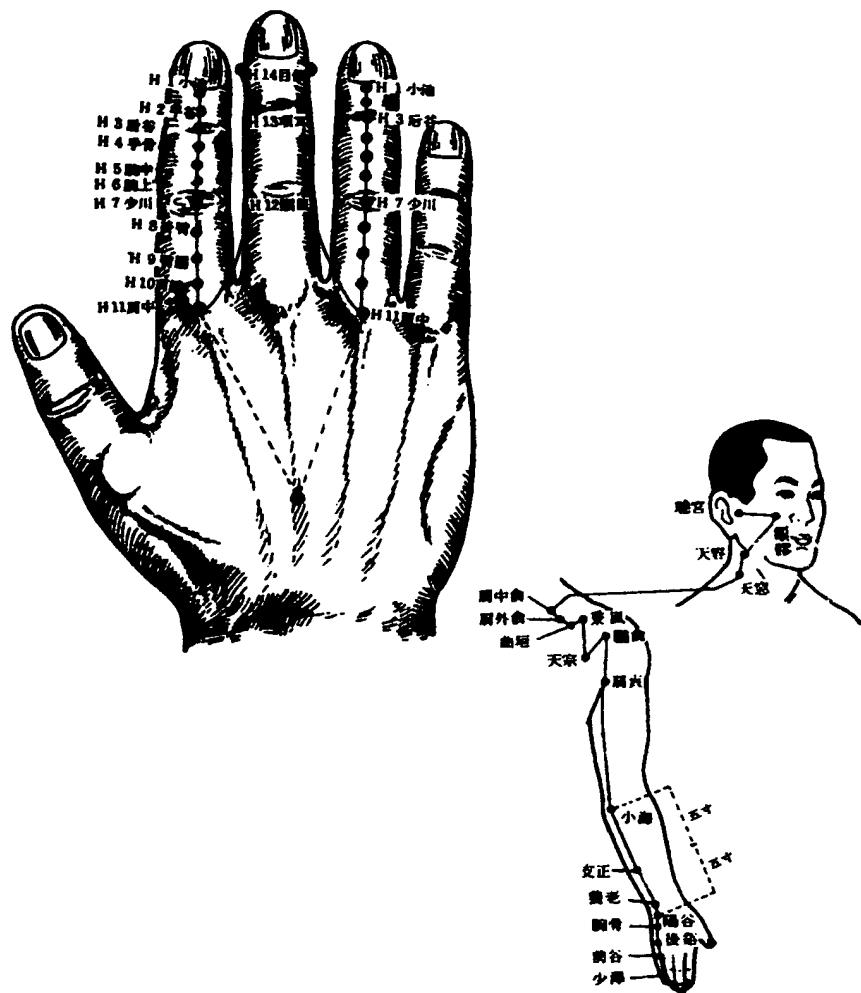
G 1虎口 G 2液中 G 3風関 G 4臂上 G 5直氣 G 6倍穴 G 7氣關 G 8腕主 G 9心関 G 10末命  
G 11命關 G 12重關 G 13心命 G 14炎冲 G 15心冲



## H. 小腸氣脈

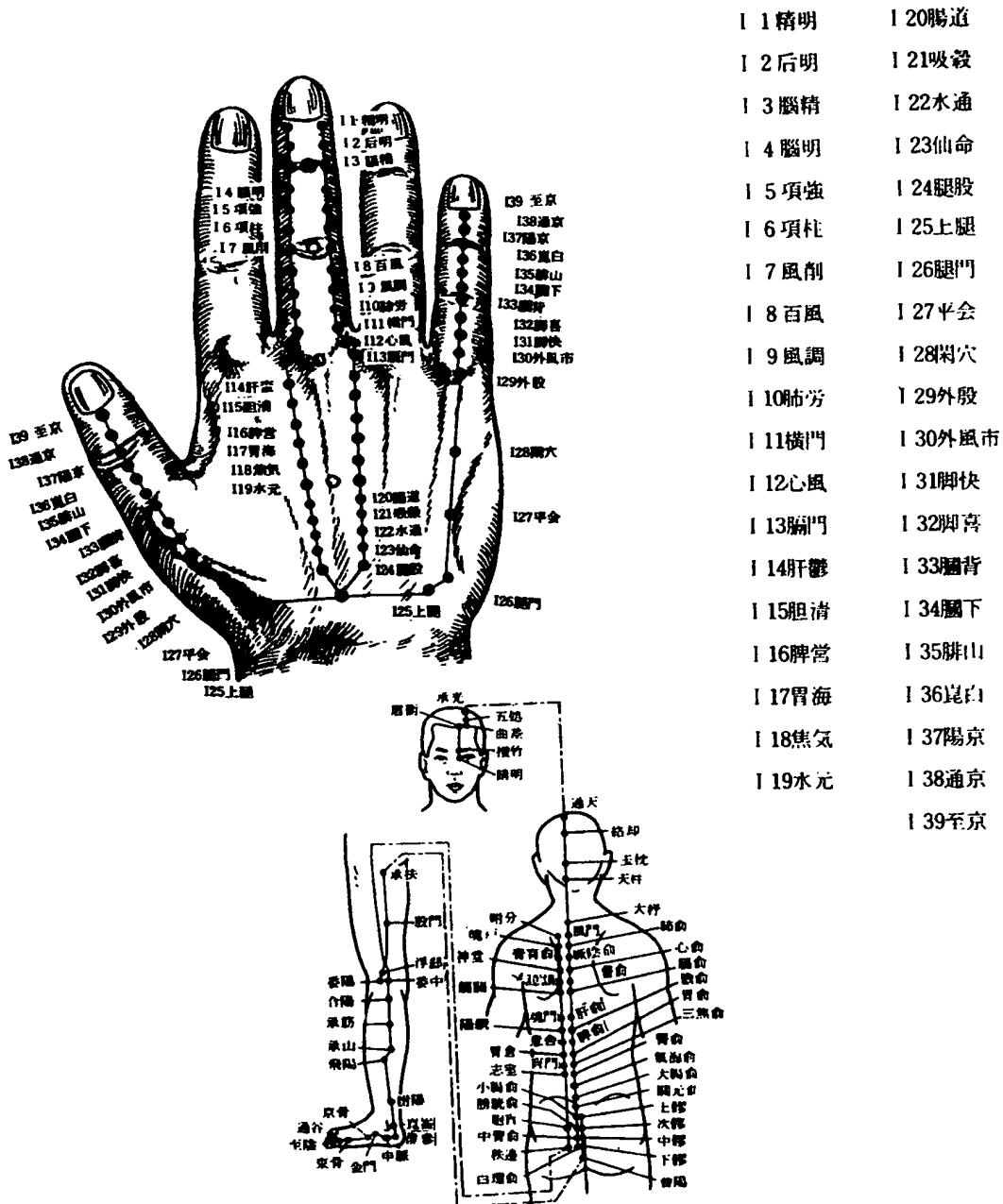
心氣脈から 分枝を 繼受し 第二指, 第四指の 背部正 中央に 上行, 即ち H1 にて 発生し H14まで 行つた後 督氣脈の 陽小にて 会交してから 目外穴に 入る。

H 1小池 H 2平谷 H 3后谷 H 4手骨 H 5腕中 H 6腕上 H 7少川 H 8後臂 H 9臂關 H 10肩縫  
H 11肩中 H 12頸風 H 13項耳 H 14目側



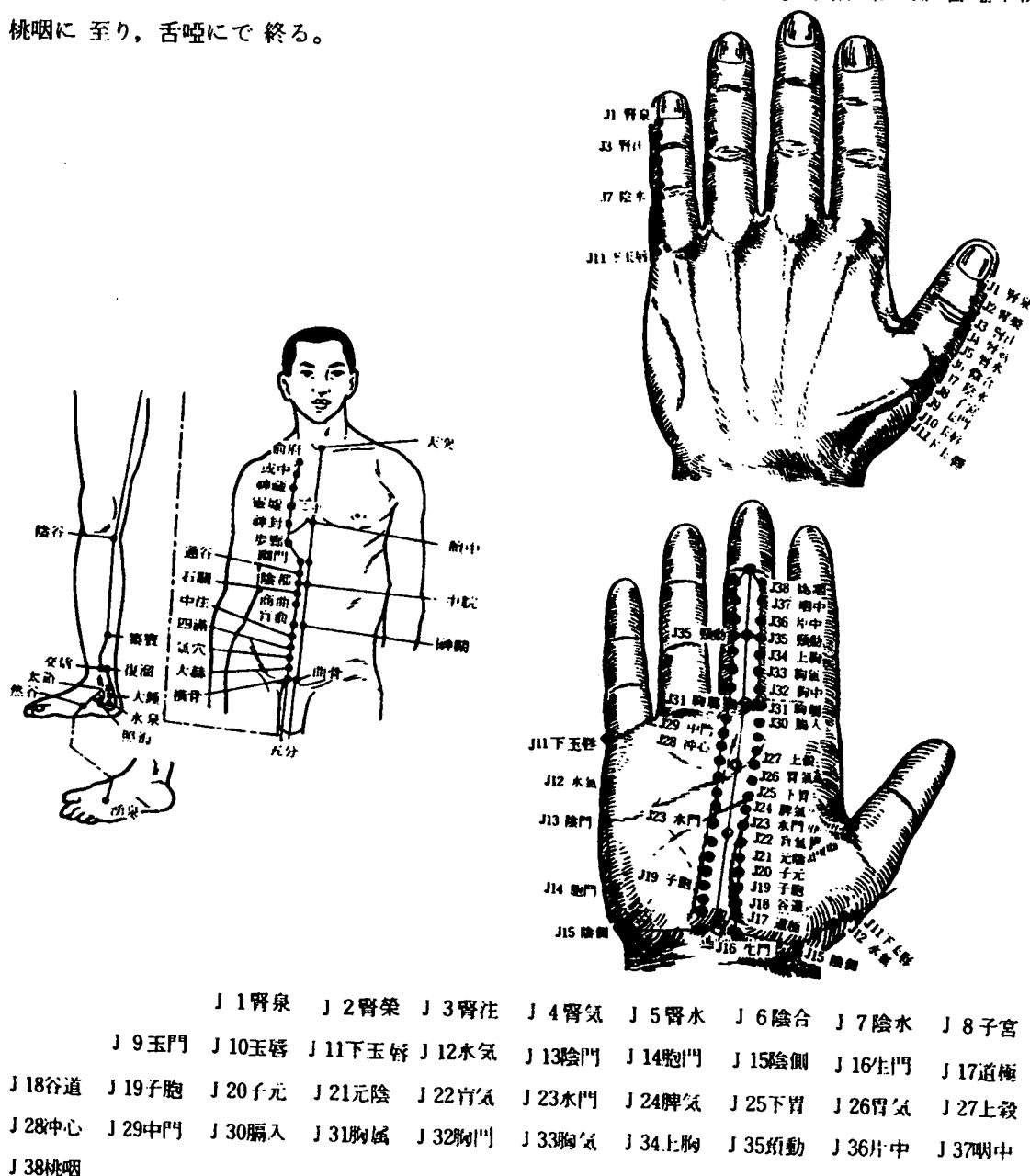
## I. 膀胱気脈

小腸気脈から分枝を継受し 目にて発生し 后頂傍の一分である。I 1にて発起し 督気脈の一分傍に 下行しながら B14脛椎にて二分に (第三, 四, 中手骨間, 第二, 三, 中手骨間) 分れ I 24にて 長尾と 会交後 長尾傍一寸の I 25にて 拇指, 小指の 背面正中央に 直行し 爪蹠根部 I 39にて 終る。



J. 腎氣脈

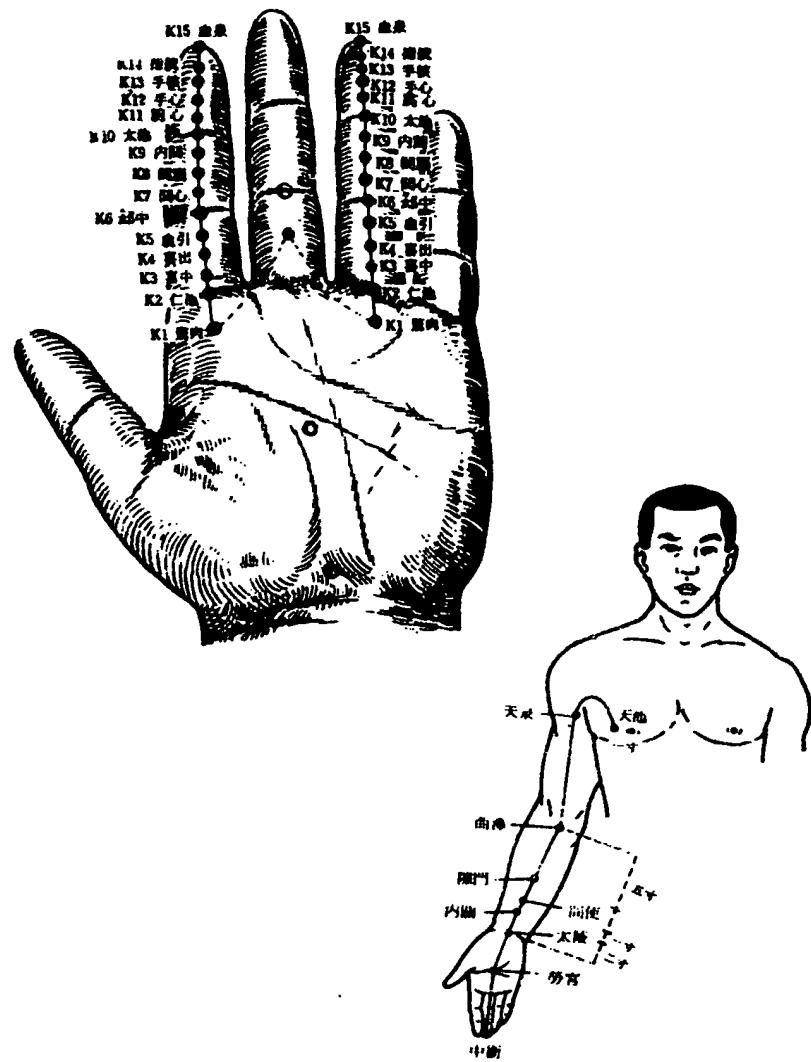
膀胱氣脈から 分枝を 繼受し 拇指の 外側爪脚根部(肺經上) 小指 外側爪脚根部(小腸經上)に  
で 発生し J1腎泉にて 発起する。(第一, 五指 外側稜線に 流注する) 赤際一分線上に 直行す  
る途中 第二節から 白際入二分に 上行, 第三節の 次からは 三分に 玉門と 下玉門を 通過し J  
16生穴門から 下陰に 入つた後 再び出で来て 任氣脈傍一分に 直行する。中指 第三節 舌啞下傍  
桃咽に 至り, 舌啞にて 終る。



### K. 心包気脈

腎気脈の分枝を受け 繼ぎ 任気脈の A18包中にて 発生し A16心肺を通過した後 第二指、第四指 内掌面 第一節 横紋正中央 K1にて 発起し 中心部を直下して K15にて 終る。

K1驚肉 K2仁池 K3喜中 K4喜出 K5血引 K6隙中 K7間心 K8間脇 K9内間 K10太池  
K11腕心 K12手心 K13手核 K14指統 K15血泉

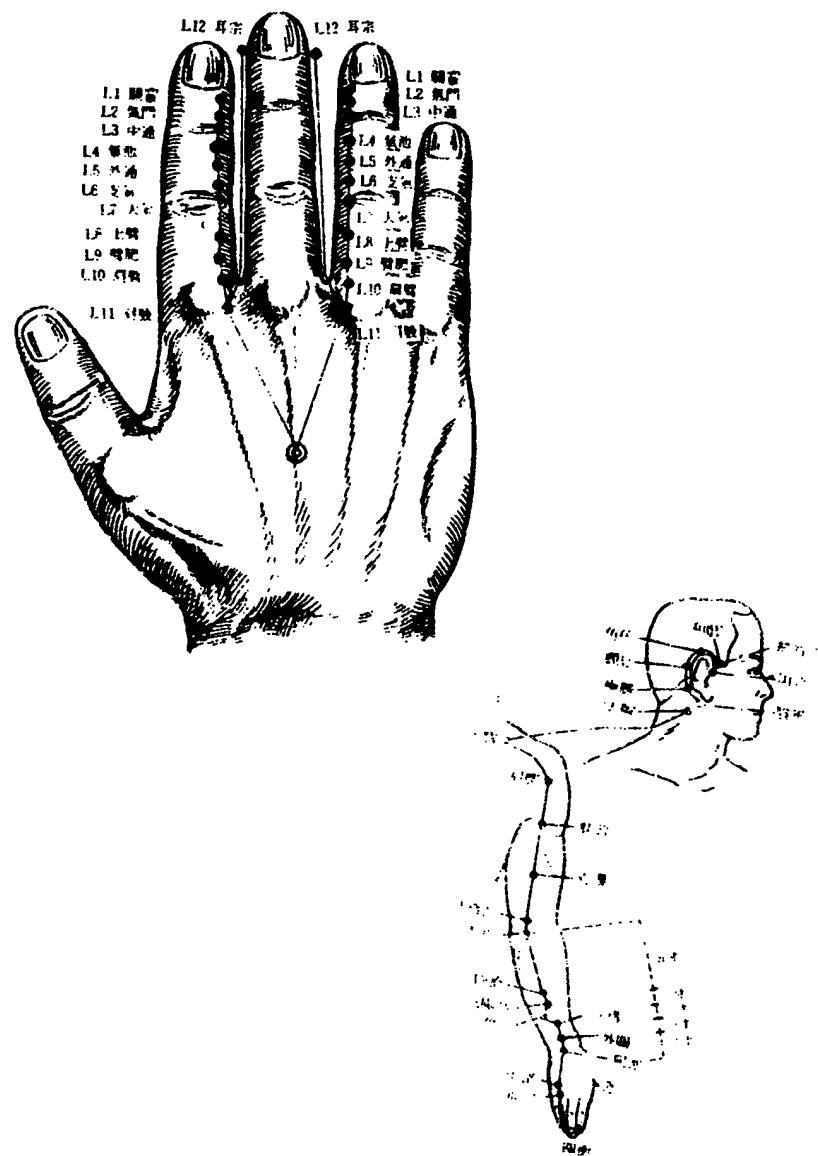


## L. 三焦気脈

心包気脈にて 分枝を 受け 繼ぎ 第二， 第四指 爪腮根部 中指側にて 発生 直下後 L11にて  
督気脈の B7 神背に 入り 会交後 督気脈の 終穴后頭傍二分にて 任気脈に 合し 各焦に 行く。

(第二， 四指， 背面 中指側稜線を 流注する)

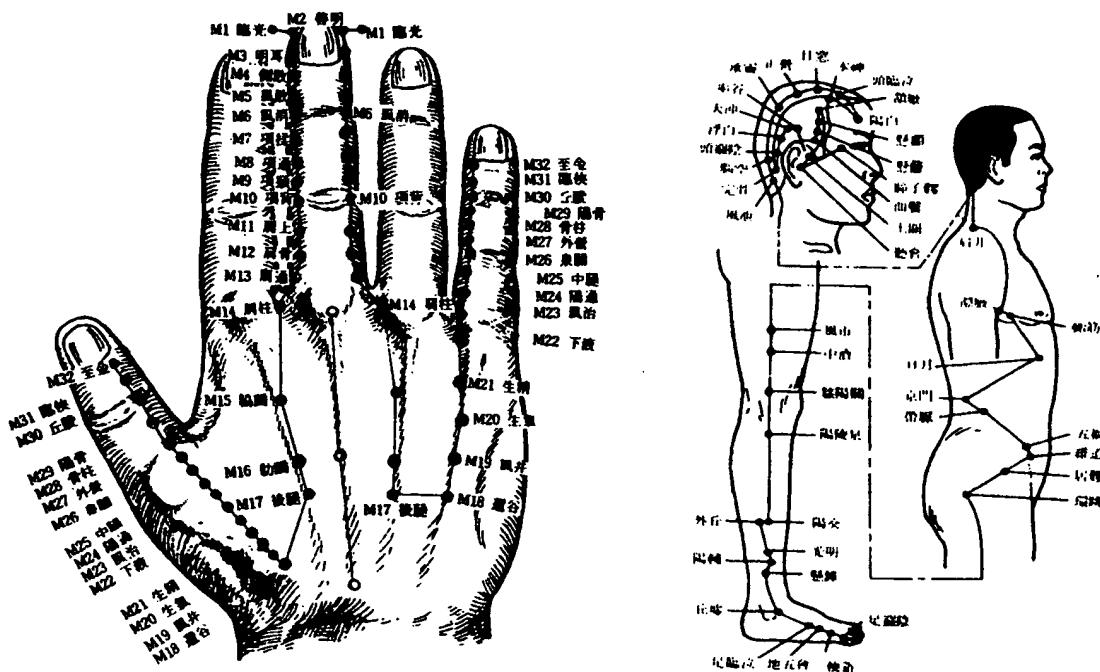
L1 固竅 L2 気門 L3 中通 L4 气池 L5 外通 L6 支気 L7 天気 L8 上臂 L9 體肥 L10 腹臂  
L11 腹 L12 耳宗



### M. 胆气脉

三焦氣脈から 分枝を 受け 繼ぎ 任氣脈の 額中穴傍一分の M1 にて 発生し 中指 爪脚端角下の M2 を 通過し 中指両側赤白際を 通つて M13の 第二, 三外間 第三, 四外間の 赤白際(俗奇穴の 八邪穴處)を 通過し 督氣脈 傍七分の 第二, 第三中手骨 背部骨辺を 上行する途中 M17 にて 督氣脈と 交叉した後 拇指の 次指側 爪脚根部, 小指の 第四指側 爪脚根部 M32 にて 終る (第一, 五指 背面, 中指側 條線に 流注する)

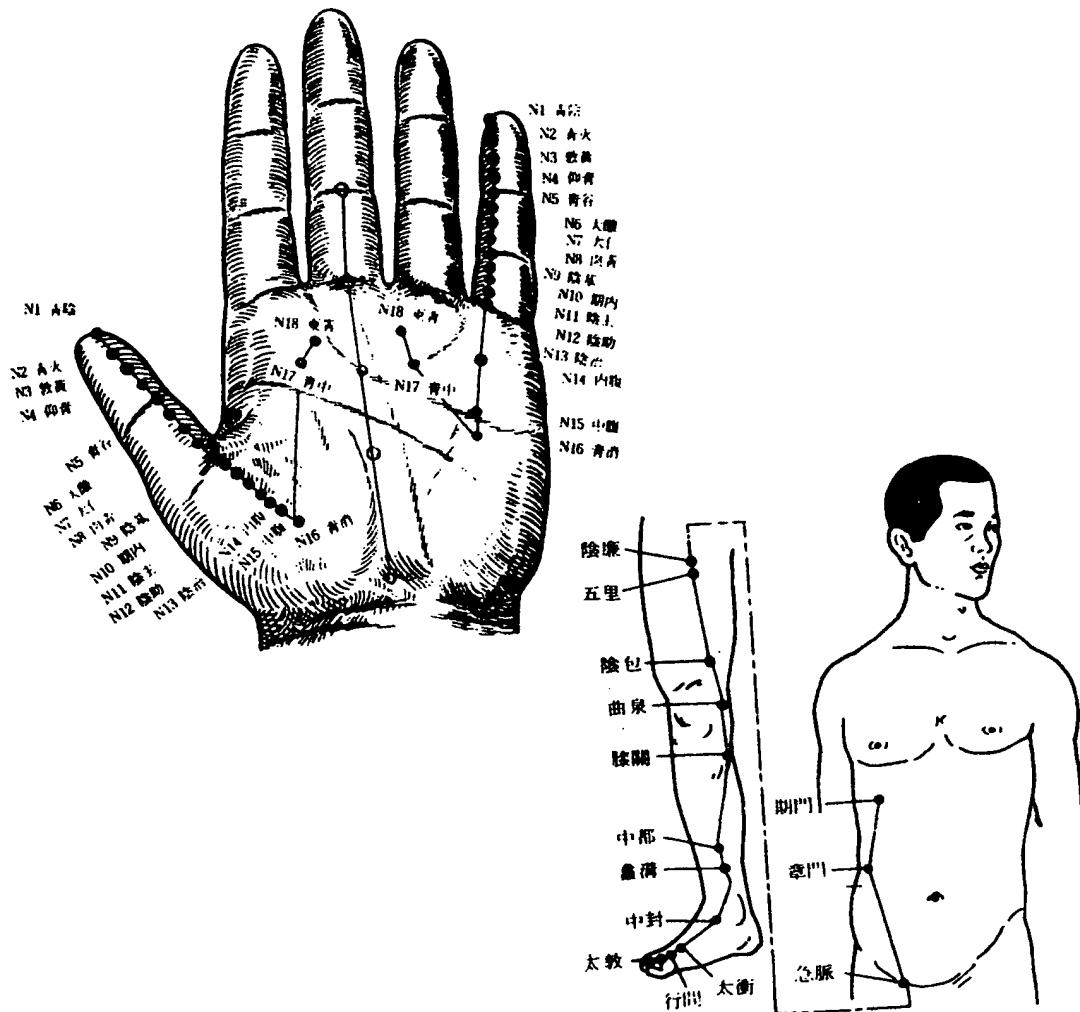
M 1臨光	M 2善明	M 3明耳	M 4側散	M 5風散	M 6風消	M 7項揉	M 8項通	M 9項頸	M 10項背
M11肩上	M12肩背	M13肩通	M14肩柱	M15腋窩	M16肋蹠	M17後腿	M18環谷	M19風井	M20生氣
M21生精	M22下液	M23風治	M24陽通	M25中腿	M26泉閔	M27外營	M28骨柱	M29陽骨	M30丘陵
M31臨俠	M32平金								



## N. 肝氣脈

胆気脈から 分枝を 繼受し 拇指の 次指側 爪脚根部 小指の 四指側爪脚根部にて 発生し N1 にて 発起し 赤白側の 白際入-・分に 直上し N13にて 手掌部に 出で N14, N16を 通過し 任気脈の A3 勝胱と 会交後 再び出で N17にて 肝に入つた後, N18にて 頭上に 上行し 両目に入つて 終る。それから 肝気脈は N18にて A12胃中に入り 肺気脈を 再び 発生させる。

N 1青陰 N 2青火 N 3敦黃 N 4仰青 N 5青石 N 6火酸 N 7火白 N 8肉青 N 9陰基 N 10期內  
N 11陰上 N 12陰助 N 13陰治 N 14內腹 N 15中腹 N 16青酒 N 17青中 N 18東青



### 三. 手指針の 重要穴論

十四気脈に 於いては 344氣正穴があり 人体の 疾病と 正氣を 調節している。

344氣正穴は 一つ一つが 全部 重要な穴の 特性的 作用を 為しているが 其の中でも 最も 重要な穴等を 論すれば 下記の 通りである。

#### ① 十二井穴

正経中にも 井穴がある様に 本氣脈にも 井穴があるが 井穴数は 手には 十二穴あるので 十二井穴と 命名しており 井穴の 主治作用は 正経の 井穴作用と 同一なので 急疾時に 鎮静, 緩解, 興奮等の 作用を 為しており 慢性病の 心下病満等を 主治し, 十四気脈の 気が 湧き出ると と云つて 十二井穴の 名称は 下記の 通りである。

J 1腎泉：拇指外側 爪蹠根部上一分にで腎氣脈の井穴である。

C13氣白：次指, 四指 爪蹠下 中指側にで 肺氣脈の 井穴である。

D 1商闕：次指, 四指 外側 爪蹠根部に 大腸氣脈の 井穴である。

E45氣元：拇指, 小指 外側 爪蹠下に 胃氣脈の 井穴である。

F 1穀井：拇指, 小指 爪蹠下 中央にで 脾氣脈の 井穴である。

G15心冲：次指, 四指 外側 爪蹠下にで 心氣脈 井穴である。

H 1小池：次指, 四指 背側 爪蹠 中央上一分にで 小腸氣脈の 井穴である。

I 39至京：拇指, 小指 背側 爪蹠上一分にで 勝胱氣脈の 井穴である。

K15血泉：次指, 四指 爪蹠下 中央にで 心包氣脈の 井穴である。

L 1関竅：次指, 四指 中指側 爪蹠根部上一分にで 三焦氣脈の 井穴である。

M32至金：拇指, 小指 中指側 爪蹠根部に 膽氣脈の 井穴である。

N 1青陰：拇指, 小指 中指側にで 爪蹠下一分にで 肝氣脈の 井穴である。

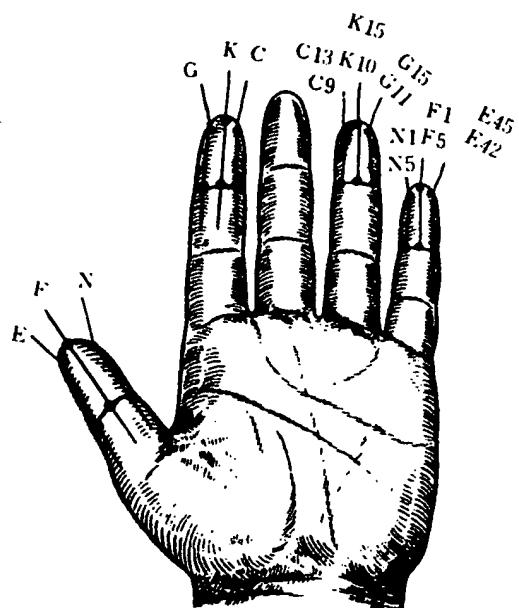
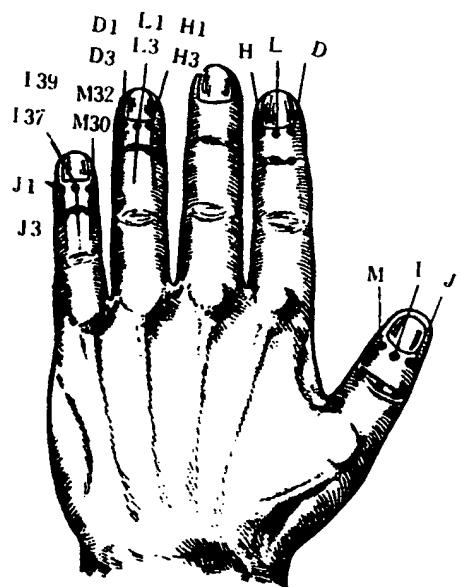
#### ② 十二命穴(原穴と 同一)

二十四気脈中で 命穴は 五臓六腑の 元氣を 調節する。要穴として 二十四命穴がある。

此の 命穴は 五臓六腑を 調節し 末梢の 機能を 旺盛にする為 実則ちてれを 鴻し 虚則ちてれを 補する。

C 9 辛中：肺氣脈の 命穴である。  
D 3 齧陽：大腸氣脈の 命穴である。  
E42 胃溫：胃氣脈の 命穴である。  
F 5 奇陰：脾氣脈の 命穴である。  
G11 命閔：心氣脈の 命穴である。  
H 3 后谷：小腸氣脈の 命穴である。

I 37 陽京：膀胱氣脈の 命穴である。  
J 3 腎注：腎氣脈の 命穴である。  
K10 太地：心包氣脈の 命穴である。  
L 3 中通：三焦氣脈の 命穴である。  
M30 丘陵：胆氣脈の 命穴である。  
N 5 齧谷：肝氣脈の 命穴である。



### ③ 五治穴

各氣脈には 重要な 五治穴があり 此れは 四末より 気を 受け入れる 順序であつて 其の 気を 受けて 人身を 調節する 独特な 特有作用を 為す。此れは 正経と 同様に 井栄俞経合の 順序に なる。井栄俞経合の 五行配当は 陽氣脈は 金水木火土に成り 陰氣脈は 木火土金水の 順序に 成る。

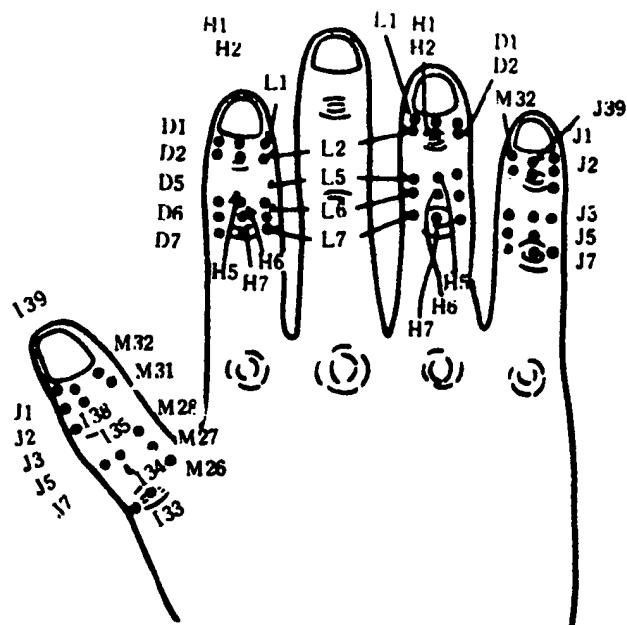
#### 陽氣脈의 五治穴

五治	五行	大腸(金)	胃(土)	小腸(火)	膀胱(水)	三焦(火)	胆(木)
井	金	D 1 商閨	E 45 氣元	H 1 小池	I 39 至京	L 1 関竅	M 32 至金
栄	水	D 2 水陽	E 44 穀倉	H 2 平谷	I 38 通京	L 2 氣門	M 31 臨俠
俞	木	D 5 太陽	E 40 豊氣	H 5 腕中	I 35 腹山	L 5 外通	M 28 骨柱
経	火	D 6 名陽	E 39 中廉	H 6 腕上	I 34 腹下	L 6 支氣	M 27 外宮
合	土	D 7 陽明	E 38 水穀	H 7 少川	I 33 腹背	L 7 天氣	M 26 泉閨

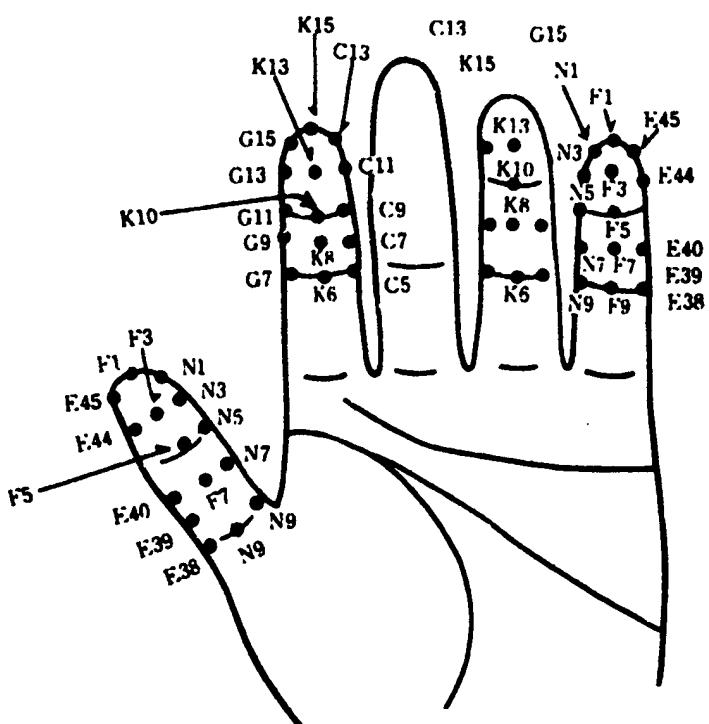
#### 陰氣脈의 五治穴

五治	五行	肺(金)	脾(土)	心(火)	腎(水)	心包(火)	肝(木)
井	木	C 13 氣白	F 1 穀井	G 15 心沖	J 1 脾泉	K 15 血泉	N 1 青陰
栄	火	C 11 白旺	F 3 濕溫	G 13 心命	J 2 脾榮	K 13 手核	N 3 敦貞
俞	土	C 9 辛中	F 5 奇陰	G 11 命閨	J 3 脾注	K 10 太池	N 5 青谷
経	金	C 7 白中	F 7 陰尿	G 9 心閨	J 5 脾水	K 8 間膈	N 7 大仁
合	水	C 5 白肉	F 9 陰脣	G 7 氣閨	J 7 陰水	K 6 鄭中	N 9 陰基

## 手指針의 五輪穴之圖



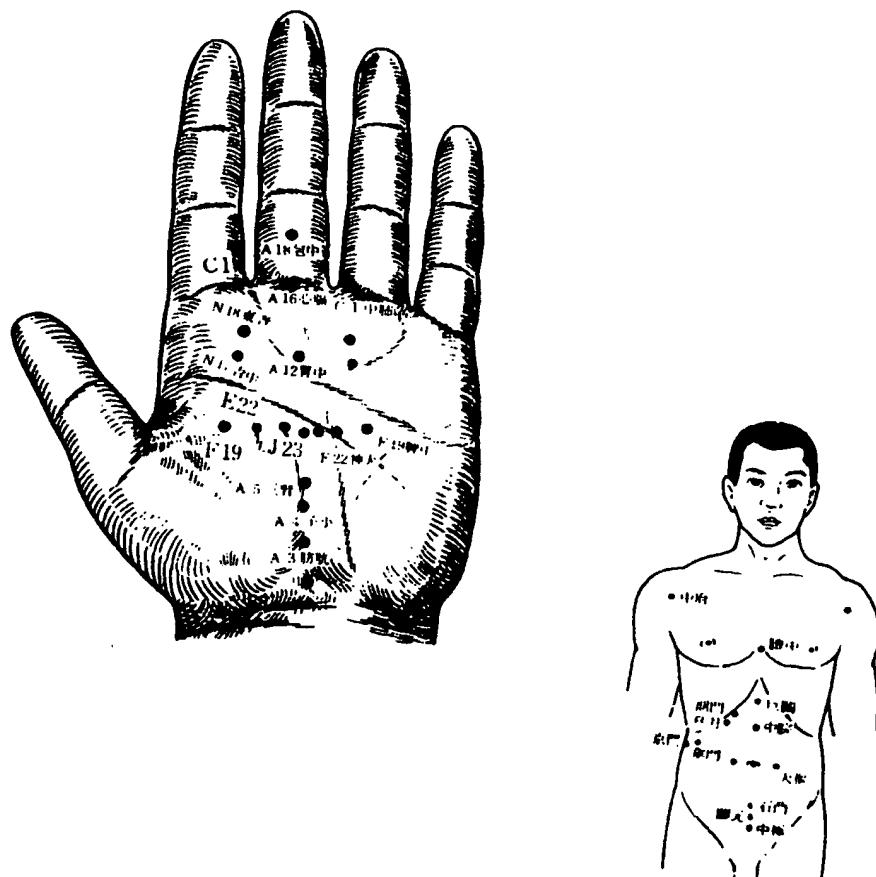
## 手指針의 五輪穴之圖



#### ④ 十二氣募穴

手掌は 人身の 腹部であるので 五臓六腑の 陰気脈が 通じている。故に 各部位別に 脏腑の 陰氣を 主管する 穴があり 此れを 十二氣募穴と 称する。

A 3 勝胱 - 勝胱の 氣募穴	C 1 中肺 - 肺の 氣募穴
A 4 子小 - 小腸の 氣募穴	N 17 齢中 - 胆の 氣募穴
A 5 三腎 - 三焦の 氣募穴	N 18 東青 - 肝の 氣募穴
A 12 胃中 - 胃の 氣募穴	F 19 牌中 - 脾の 氣募穴
A 16 心臍 - 心の 氣募穴	J 23 水門 - 腎の 氣募穴
A 18 包中 - 心包の 氣募穴	E 22 神大 - 大腸の 氣募穴

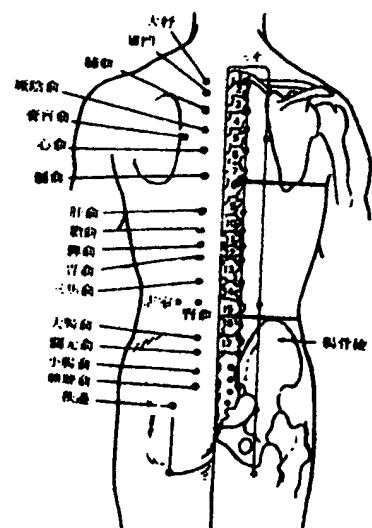
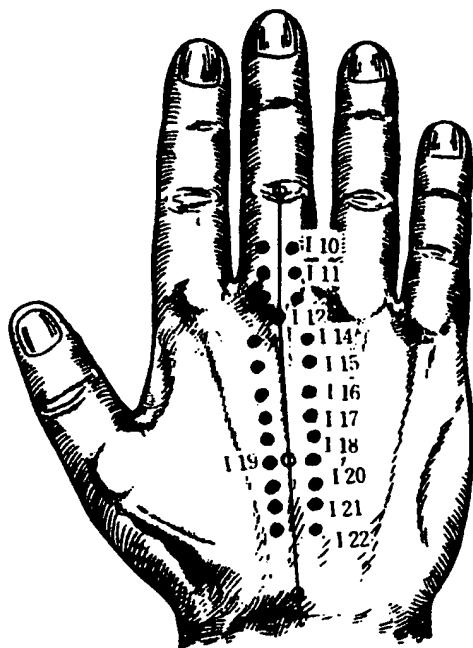


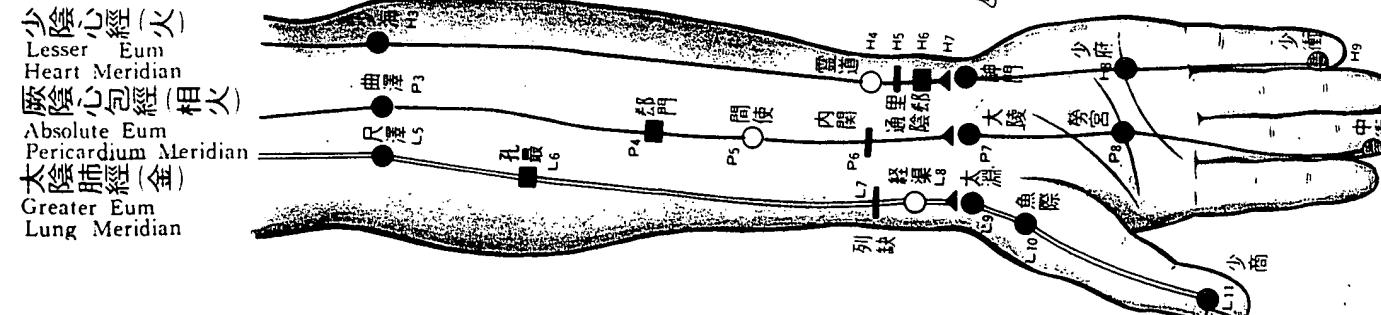
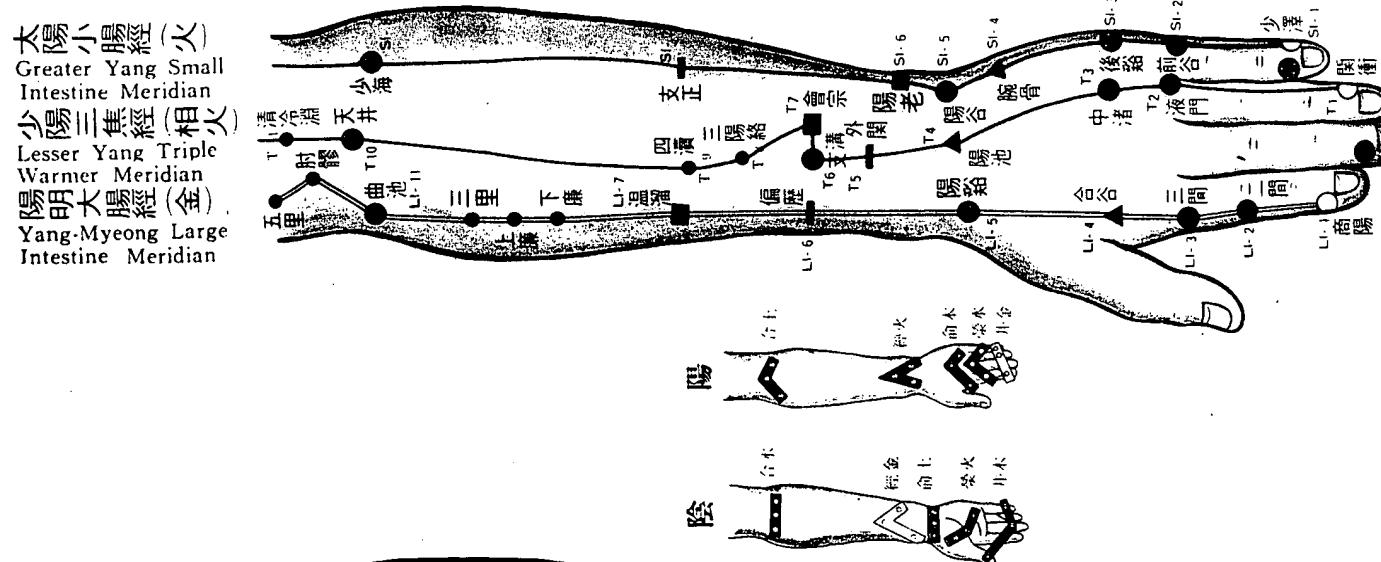
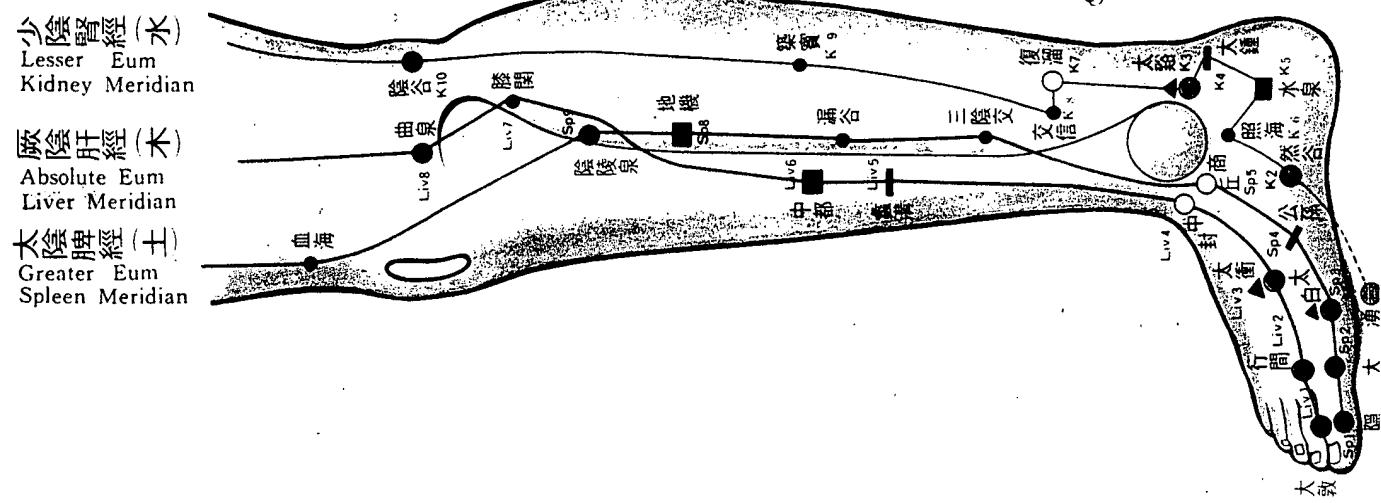
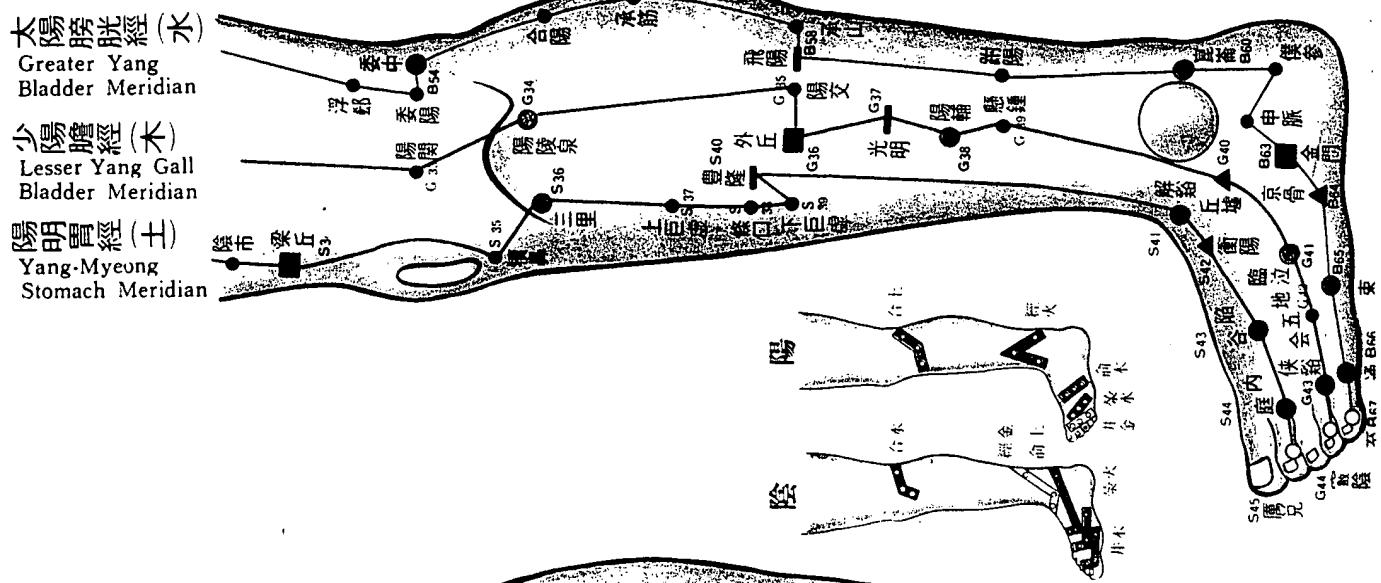
## ⑤ 十二氣俞穴

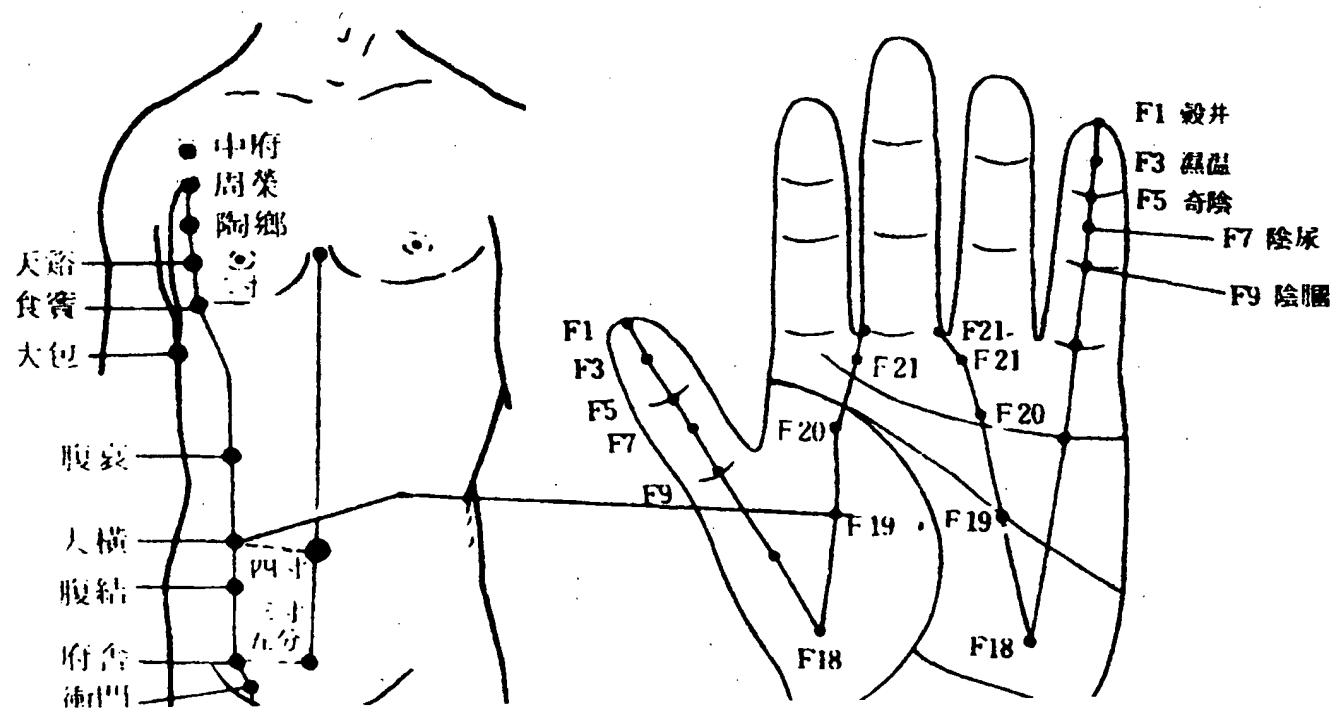
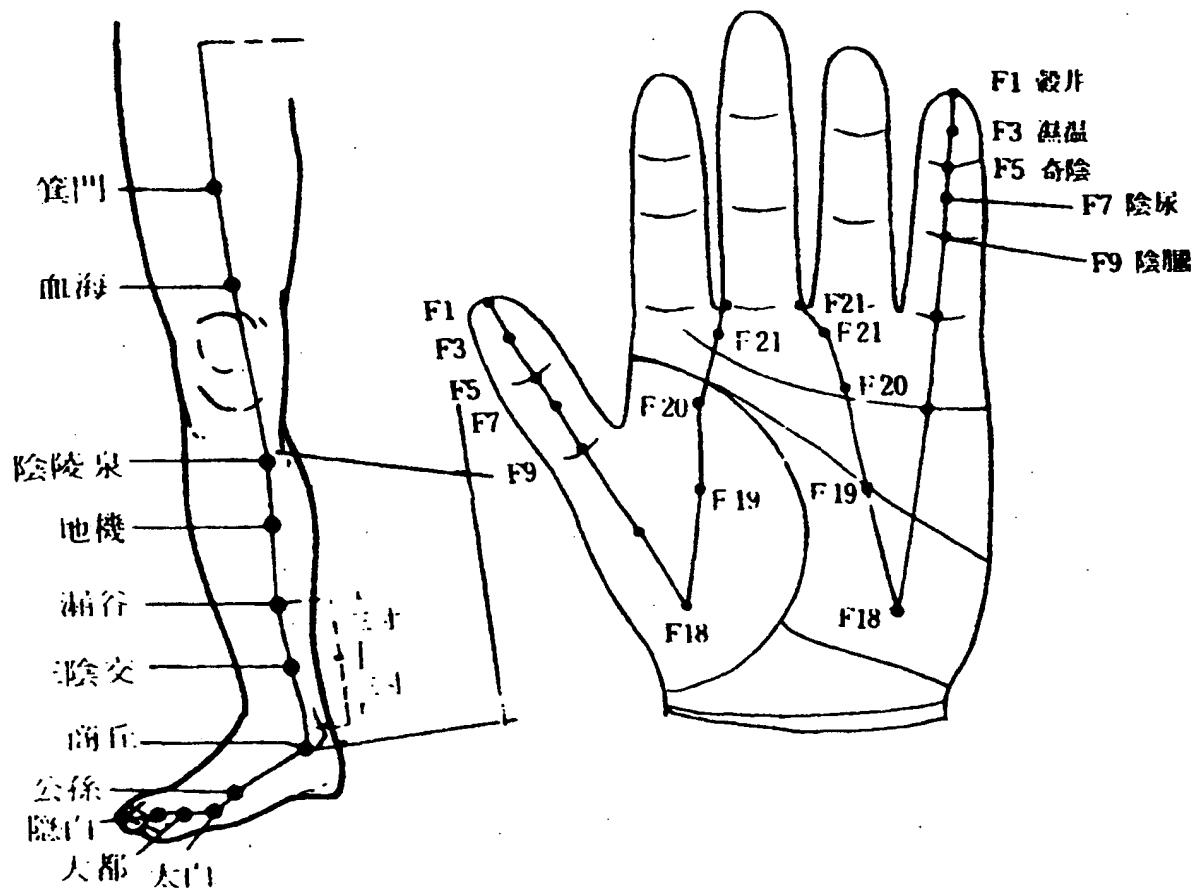
手背は 人身の 脊背であるので 腸腑の 陽氣脈が 通する。故に 各部位別に 腸腑の 陽氣を 主管する 穴があり 此れを 十二氣俞穴と 称する。

全部 勝胱氣脈に 属する。

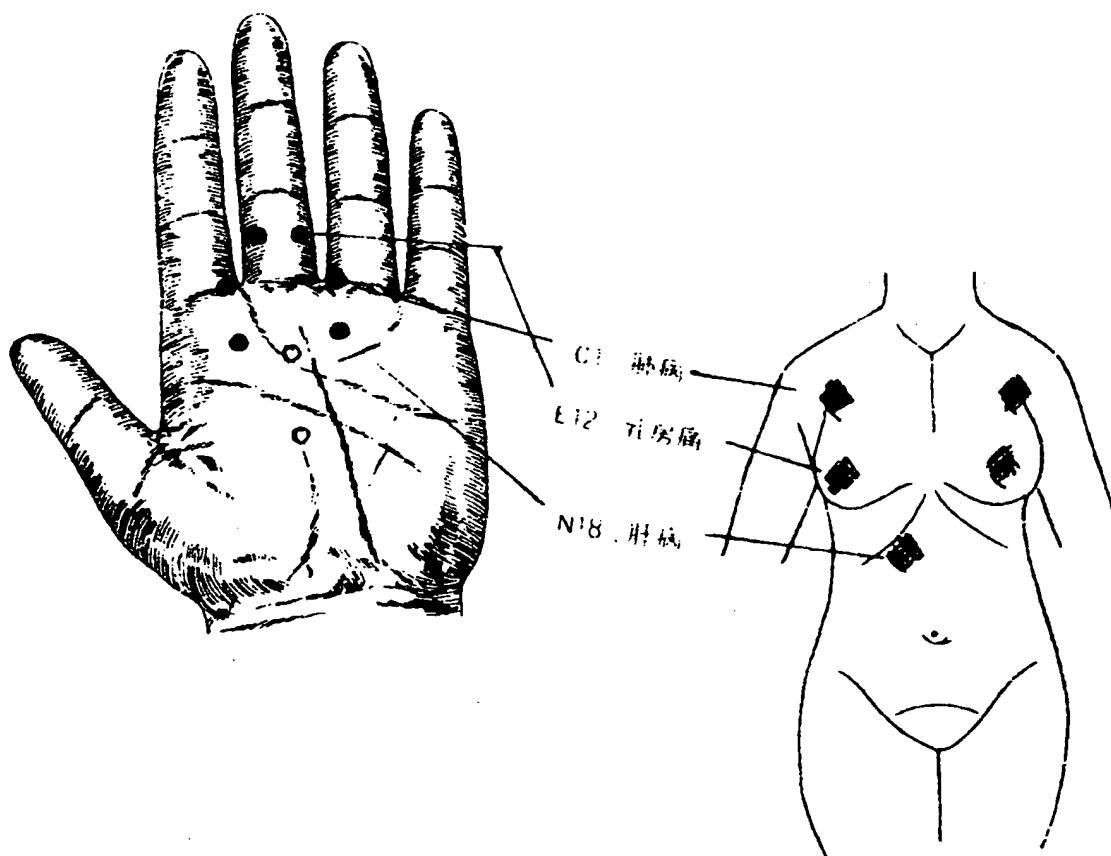
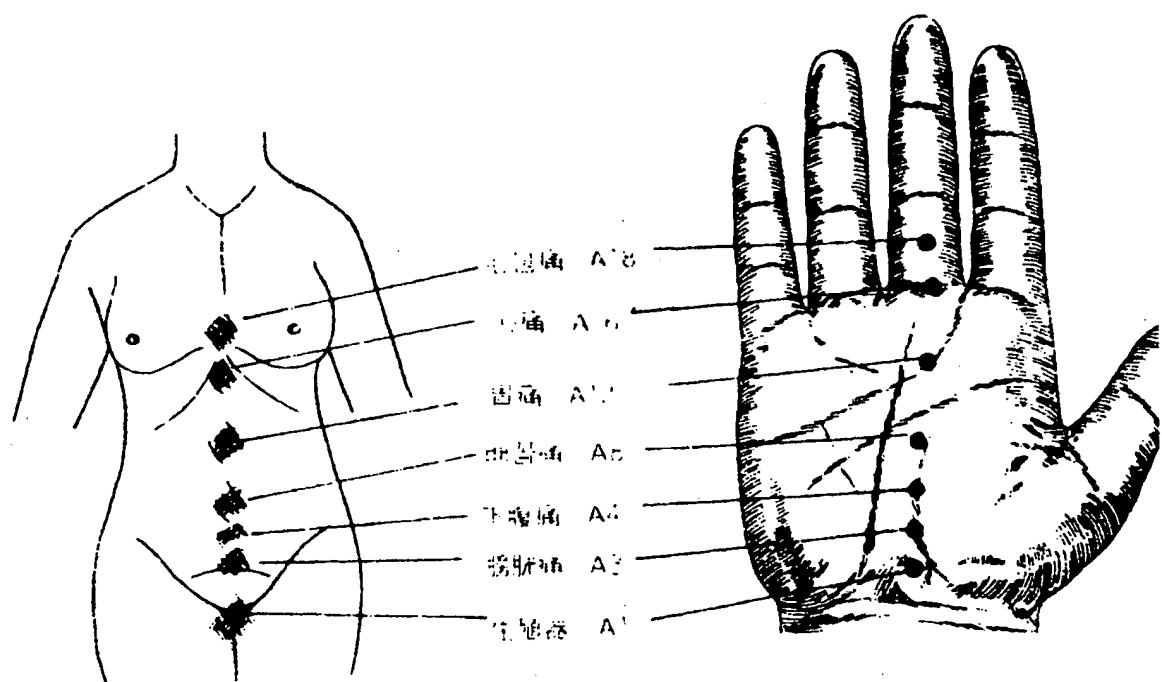
110肺募 - 肺の 氣俞穴	117胃海 - 胃の 氣俞穴
111橫門 - 心包の 氣俞穴	118焦氣 - 三焦の 氣俞穴
112心風 - 心の 氣俞穴	119水元 - 腎の 氣俞穴
114肝鬱 - 肝の 氣俞穴	120腸道 - 大腸の 氣俞穴
115胆清 - 胆の 氣俞穴	121吸穀 - 小腸の 氣俞穴
116脾營 - 脾の 氣俞穴	122水通 - 勝胱の 氣俞穴



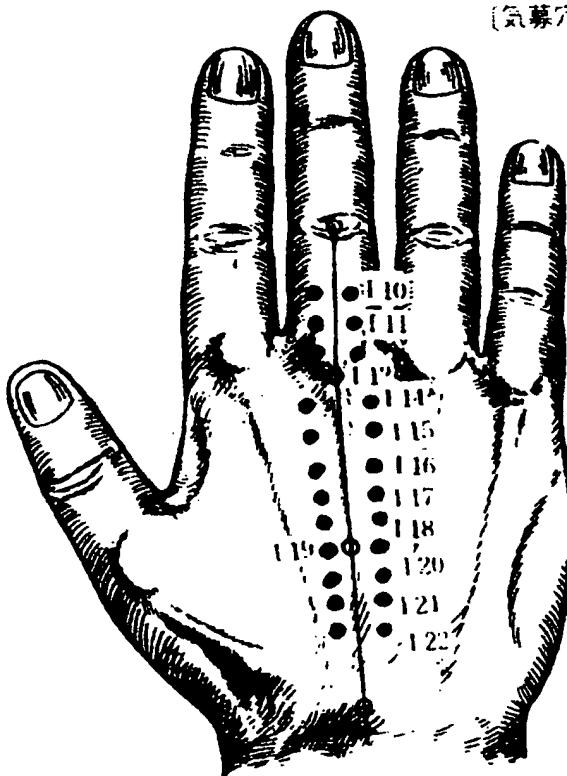




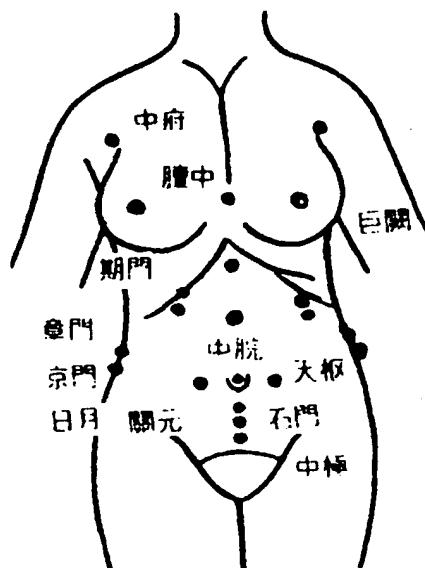
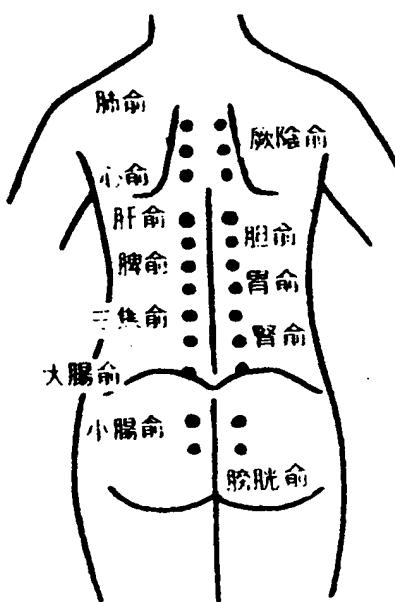
### 3) 가슴과 배의 병(胸과 腹部病)



[氣募穴·氣俞穴(肺·俞穴·募穴)]



1 10肺旁 - 肺의 氣俞穴	1 17胃海 - 胃의 氣俞穴
1 11橫門 - 心包의 氣俞穴	1 18焦氣 - 三焦의 氣俞穴
1 12心風 - 心의 氣俞穴	1 19水元 - 腎의 氣俞穴
1 14肝鬱 - 肝의 氣俞穴	1 20腸道 - 大腸의 氣俞穴
1 15胆清 - 胆의 氣俞穴	1 21吸穀 - 小腸의 氣俞穴
1 16脾當 - 脾의 氣俞穴	1 22水通 - 膀胱의 氣俞穴



A 3膀胱 - 膀胱의 氣募穴	C 1中肺 - 肺의 氣
A 4子小 - 小腸의 氣募穴	N 17胃中 - 胃의 氣
A 5三腎 - 三焦의 氣募穴	N 18東青 - 肝의 氣
A 12胃中 - 胃의 氣募穴	F 19脾中 - 脾의 氣

## 2. 小腸氣脈의 穴과 적용증

区 分 氣正穴	인체부위와 상응부위	正經穴과 의 비교	취 험 법	적 응 증	비 고
H1 小池 (소지)	小指외측 손톱끝	少 沢 (소 택)	둘째, 셋째손톱위로 1分 上 중앙에서 취한다.	구급혈, 반신불수, 인후종통, 두통, 하복통, 견갑통증에 이용한다	井 金
H2 平谷 (평곡)	활동소지측 <小指側> 적백체	後 路 (후 계)	H1과 H3과의 중간점	소장의 기능을 조절하는 요혈, 소장열, 해열, 젖이 잘 안나오는것, 유통, 背痛, 목이 아플 때, 督脈의 모든 병.	榮 水

